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The Masonic Craftsman

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of Freemasonry*

In This Issue: Brotherly Love—What Is It?

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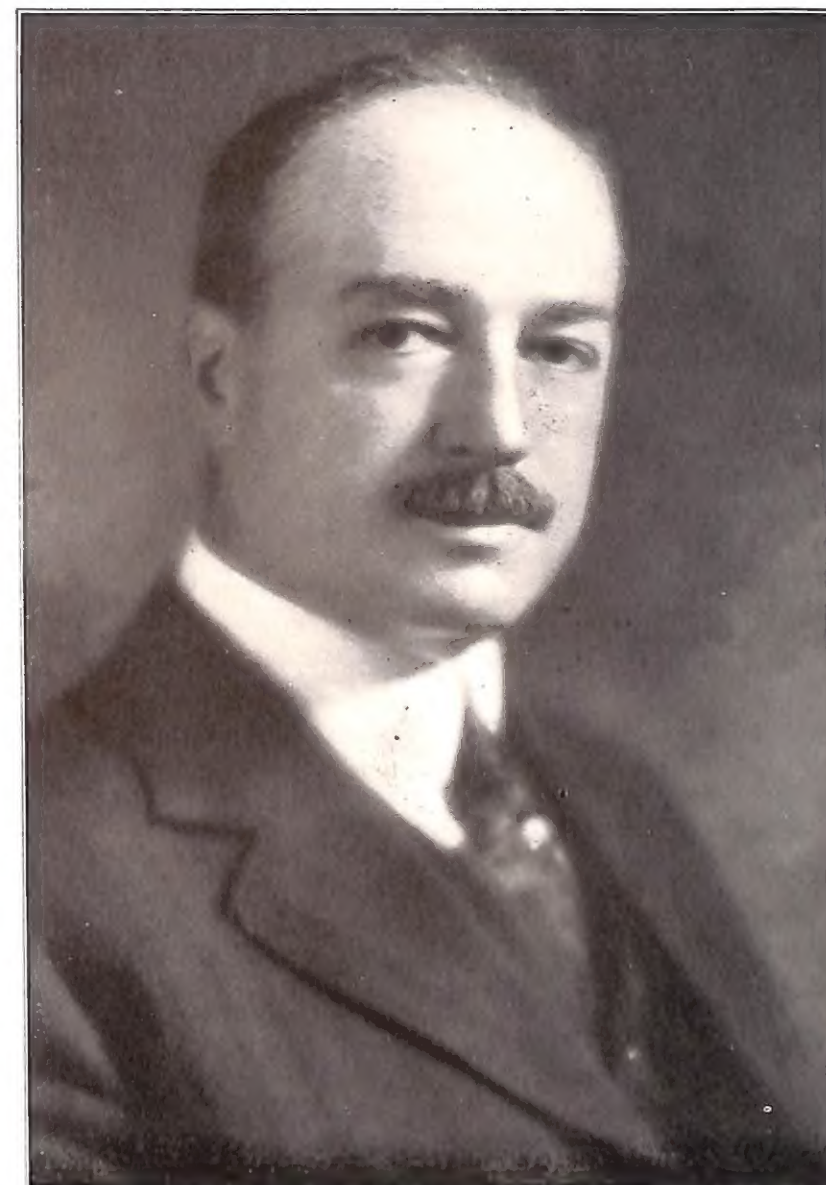
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NEW ENGLAND MASONIC CRAFTSMAN

ALFRED HAMPDEN MOORHOUSE, Editor

MEMBER MASONIC PRESS ASSOCIATION

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No. 6

CONGRATULATIONS The CRAFTSMAN extends hearty congratulations to Most Worshipful Curtis Chipman, Grand Master of the Grand Lodge of Masons in Massachusetts, upon the very high honor which has been conferred upon him in his election to honorary membership in the Grand Lodge of Scotland.

The group of honorary members in this ancient body comprises but six men, two of whom are members of the British Royal family, and all distinguished for eminence in the Craft.

The Craft in this jurisdiction will rejoice in the preferment accorded to its grand master, and join in felicitating him in his accession to a new dignity.

TAXES A matter of deep concern to Freemasons as individuals, as well as to lodges and grand lodges as organizations, is the burden of taxes on real property owned.

Some significant figures might be quoted to show the abnormal increase in recent years. Within the lifetime of men now living the growth of taxes has been stupendous — out of all proportion to the increased growth of the community and any advantages accruing from modern practises or the needs of honest civic administration. They are in many cases the direct result of dishonesty of public officials—the people's servants, and have gone far to fatten the fortunes of grafting and unscrupulous politicians who have been concerned principally with a desire to perpetuate themselves and their cohorts in office. The acts of these individuals are flagrant and brazen in the extreme; are well known to many. They defy all ethics of decency and orderly government.

A notable illustration of this is apparent to the most casual reader of the day's news in the recent disclosures of Tammany misrule in America's mightiest city: corruption exposed at its ultimate nadir, creating a stench in the nostrils of all decent people—a national disgrace.

In Boston the costs of carrying property owned by Grand Lodge which is taxed by the city, have risen to great heights. When it is considered that the total tax now paid on the property at 51 Boylston Street occupied by Masonic Temple is greater than the entire cost of the land on which this building rests when it was purchased in '66, some idea of the burden will be brought home.

It is a time to give heed to this matter. The situation is becoming increasingly important; it calls for intelligent and concerted action. Heretofore efforts more or less sporadic and conflicting on the part of well-meaning but poorly organized units have been laughed at by callous city bosses and others, and while it seems like locking the stable after the horse is stolen, it is still not too late but in fact is urgently

necessary that something be done about it, for it is quite conceivable that the continued growth of this incubus may in a day not far distant spell the break-up of our present form of government, and be the opening wedge for a system far removed from the happy days of the past, and fraught with unlimited possibilities of destruction to American ideals.

Without organized effort, however, no progress toward amelioration can be looked for. Protests of the past have failed for the reason of their lack of unity. Political organizations are clever at playing one group against another to their own ultimate advantage. Class hatred has been encouraged, and every mean and unfair tactic taken advantage of.

Now groups of oppressed taxpayers are banding together to protect their interests and prevent entire spoilation. A vigorously aggressive program effectively backed by an united public opinion will accomplish much, and in this enterprise the fraternity has a stake. No organization or group is immune from the disintegrating influences of corrupt government. The instinct of self-preservation, if nothing else, should stimulate the search for an honest handling of public money. The dictates of common sense demand that a system be devised and put into effect which imposes a fair proportion of the cost of government on the owners of real estate, who are in the last analysis the very backbone of the community.

OBITER DICTUM Men of foresight are taking stock of present conditions, seeking to comprehend insofar as possible, the swiftly changing phases of economic and social trends, and to lay a safe course for future sailing.

Charts which have heretofore been considered reliable are no longer safe. This is obvious when the deluge of restrictions and regulations emanating from Washington are considered. Then, too, revolutionary changes in other parts of the world have their influence on men and events.

In the Masonic fraternity as well, it is wise to take stock and ascertain, if possible, where any weaknesses lie, so that steps may be taken to correct them and safeguard the future.

In the fundamental or basic idealism on which the Craft has heretofore functioned and made such striking progress, no change is needed. Its eleemosynary aspects have in the main been faithfully adhered to. Gifts to charitable purposes within the fraternity—and without—could they be collated, would show a surprisingly large total. Great good has been accomplished, and there is evidence of genuine self-sacrifice

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Brotherly Love—What Is It?

A Monthly Symposium

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BROTHERLY LOVE—WHAT IS IT?

By ALFRED H. MOORHOUSE
Editor Masonic Craftsman, Boston

THE question "What is the true definition of brotherly love?" implies the answer to a subject of infinite variation, and one which cannot be satisfactorily answered by any mortal. Inevitably in seeking a definition is conjured up the status of men's relationships to their own blood brothers—and in this category are a million variations or shades of conduct, for even family relationships differ with racial temperament, environment, and even climatic conditions.



They are affected by propinquity, or distance, running the gamut from a closely-knit, feudal type, to the cold austerity of that tribe or group whose members meet only on rare occasions, who correspond infrequently and whose common interests are far apart.

If an illustration is sought of the type of brotherly love which should typify the ideal Freemason, then no better can be found than the example of Jesus of Nazareth, in whose recorded life are embodied all the attributes of purity, benevolence, unselfishness and sublime self-sacrifice.

It is too much to expect in the workaday world of the present that men will follow literally the Saviour's example, however, and yet from it much may be taken which will fit perfectly into everyday life, strengthen personality and character and afford unlimited satisfaction to others whose lives are in daily contact with them—as well as infinite happiness to themselves.

In the light of life's brevity it is puzzling to know why more men do not give heed to spiritual things—of which brotherly love is the very essence. One weakness of the fraternity is a lack of education to the initiate in Masonic idealism. The true value of the Craft and the measure by which it is gauged in the so-called profane world outside is its character, and the quality of this character is based primarily on brotherly love, relief and truth.

To put a precise definition on brotherly love is impossible, yet all men sub-consciously know when they have done a good deed for a fellow human; when, instead of grasping they have given; have considered others first. Conscience will tell a man when he is acting honorably or vilely. In sport, in business, in social contacts, and all human relations, brotherly love can in at least one sense be summed up by the sport-loving Englishman's code, "Cricket."

It makes for modesty at one's own accomplishments

or merits, and genuine pleasure in a fellow's success; it opens the mind to the victim of misfortune and lends a hand to the weak or faltering; it urges one to seek the good in all men; to shun evil and encourage good; to play the game of life with fairness and fortitude; fearlessly and firmly to adjure all meannesses and always to encourage worthiness. In short it means: to be a friend to all men, to lighten loads of sorrow and share joys wholeheartedly. These things and a thousand others constitute "brotherly love" whose definition is yet not wholly encompassed thereby and whose horizon is as broad as from pole to pole and as high as from earth to heaven.

THERE IS NO DEFINITION

By WILLIAM C. RAPP
Editor Masonic Chronicle, Chicago

OUR mentor has set a hard task in asking for the true Masonic definition of brotherly love. What a theme for the lilting pen of a poet, the wisdom of a philosopher, the inspiration of a preacher or the flights of an orator—but for one whose feet are firmly fastened to the ground, bereft of imagination and limited in facility of expression, the topic is indeed tantalizing. There is temptation to shirk the effort, and perhaps it were better to do so.



Brotherly love encompasses so much—all the commandments, including that greatest commandment of all "that ye love one another"—that to define it would require a recitation of all the virtues and verities of the world. Yet it is all so very simple and fundamental, for if a man be imbued with brotherly love for his fellow man he will live an upright and irreproachable life. He will need no laws to guide him on his way or precepts to teach him his duty to mankind.

The phrase defines itself. The absence of brotherly love has been responsible for the enactment of all man-made laws, for such laws seek to compel men to render that justice to his fellows which universal brotherly love would inspire him to render freely and without fail. But it does much more. Its spiritual aspect makes demands beyond material justice and fair dealing, and therein lies its peculiar Masonic application, or rather its fraternal application, for no Mason has followed the teachings of the Craft if he confines his brotherly love to the circle of the fraternity. Freemasonry endeavors to inspire brotherly love as a universal principle. To profess belief in the Fatherhood of God carries with it the implication of a brotherhood of man, and it would

be a narrowminded interpretation to feel that our duty extends only to those who have knelt at our altar.

The selfishness inherent in human nature makes the exercise of brotherly love in its broadest sense an almost unattainable attribute, and one that cannot with reason be expected. Each man has the inescapable duty of having first in his mind his own happiness and welfare, and that of those near and dear to him.

There is a negative brotherly love which will restrain a man from taking advantage of his fellows; he will not cheat, wrong or defraud; he will not oppress the poor; he will not knowingly permit his own ability to impose upon those who are less keen of mind; he will find his happiness in rejoicing in the happiness and prosperity of others. It is apparent how much he could enlarge upon his brotherly love by going out of his way to assist the less fortunate, spiritually and materially. How far a man will go lies with his own conscience.

We wonder if the proponent of our query had in mind the attitude which Masons should assume toward fellow members who stray from the paths of righteousness, whether such should receive our protection to shield them from the penalties of their failings and their misdemeanors. It is not brotherly love to shield and protect the willful and unrepentant wrong-doer, and justice has ever been as sacred a tenet of Freemasonry as brotherly love.

We cannot define brotherly love; it is without limit, the very foundation of human conduct, and the rock upon which all fraternal societies rest.

AN INGREDIENT OF FREEMASONRY

By J. A. FETTERLY

Editor Masonic Tidings, Milwaukee

AT a very early period in the course of his initiation, a candidate for the mysteries of Freemasonry is informed that the great principles of the order are brotherly love, relief and truth. These virtues are illustrated, and their practice recommended to the aspirant, at every step of his progress; and the instruction, though continually varied in its mode, is so constantly repeated as infallibly to impress upon his mind their absolute necessity in the constitution of a good Freemason.

Brotherly love might well be supposed to be an ingredient in the organization of a society so peculiarly constituted as that of Freemasonry. But the brotherly love which we inculcate is not a mere abstraction, nor is its character left to any general and careless understanding of the candidate, who might be disposed to give much or little of it to his brethren, according to the peculiar constitution of his own mind, or the extent of his own generous or selfish feelings. It is, on the contrary, closely defined; its object plainly denoted; and the very mode of its practice detailed in words and illustrated by symbols, so as to give neither cause for error nor apology for indifference.



Every Freemason is acquainted with the Five Points of Fellowship. He knows their symbolic meaning. He can never forget the interesting incidents that accompanied their explanation; and while he has this knowledge, and retains this remembrance, he can be at no loss to understand what are his duties, and what must be his conduct in relation to the principle of brotherly love.

It may be well to recall for a moment, Dr. Mackey's enumeration of the Five Points in his encyclopedia.

"Indolence should not cause our footsteps to halt or wrath turn them aside; but with eager alacrity and swiftness of foot, we should press forward in the exercise of charity and kindness to a distressed fellow-creature.

In our devotions of Almighty God, we should remember a brother's welfare as our own; for the prayers of a fervent and sincere heart will find no less favor in the sight of heaven, because the petition for self is mingled with aspirations of benevolence for a friend.

When a brother intrusts to our keeping the secret thoughts of his bosom, prudence and fidelity should place a sacred seal upon our lips, lest in an unguarded moment, we betray the solemn trust confided to our honor.

When adversity has visited our brother, and his calamities call for our aid, we should cheerfully and liberally stretch forth the hand of kindness, to save him from sinking, and to relieve his necessities.

While with candor and kindness we should admonish a brother of his faults, we should never revile his character behind his back, but rather, when attacked by others, support and defend it."

No further explanation of the Masonic meaning of brotherly love should be necessary.

A TERM OF BROADEST MEANING

By Jos. E. MORCOMBE

Editor Masonic World, San Francisco

WHAT Is the True Masonic Definition of Brotherly Love? This question, assigned for the month's discussion, might if one so desired, give opportunity for writing a lot of gush, without profit to the reader, and expending itself in mere wordiness. But the subject, approached in a serious manner, will perhaps be found to have value.



"Brotherly love" is at once the basis and the real significance of the Masonic relationship. It is first of that trilogy of ideals and objectives, joined with Relief and culminating with Truth, or revelation of which we seek. Surely the term should receive such exposition in the teachings of the Craft and such example in the lives of true Masons that it would be fixed in all minds and become an inseparable part of being.

Yet if a definition was asked for from any group of Masons, it is unlikely that there would be agreement upon what is comprehended in the phrase. Some would

give a purely material interpretation, as that one is under obligation not to "cheat, wrong or defraud" another whose name is upon the lodge roster. Another might explain that it insists upon each brother being courteous and just to all his fellows, at least within the lodge room. It would be the rare individual who would seek to express the spiritual values that are bound up in the words "brotherly love."

But if the significance that is of all Masonic teaching is realized, there comes recognition of a relationship wide as humanity; that would have kindness, sympathy, and, above all, Justice prevailing among men. It is the proclamation of universal kinship as the central theme of Masonry that has given it strength and that assures its permanence. There is a falling away only when this great essential is forgotten; when it means no more than a repeated phrase, and when a narrow selfishness takes place of such ennobling conception. It is not enough for one to declare the fraternal relationship as having force only within the limits of an organization, however numerous its membership. For unless one can find a brother in every contact of life, to whom he is bound by the ties of a common mortality and a like destiny, he has but poorly learned the lessons of the Craft. For this is the furthest outreach of the Spirit of Masonry; it is man's approach to the common Father by gaining to understanding of the all-embracing human brotherhood—

E D I T O R I A L

(Continued from Page 164)

on a sizable scale. This redounds to the credit of the Craft.

Necessarily in an organization where so many men as that embraced in the Masonic fraternity are involved the past few years of distress have left their mark. One evidence of this is a diminished membership, induced principally by inability on the part of men to maintain themselves in good standing. The consequent loss of revenue coming at a time when most needed has created new and pressing problems, challenging the wisdom and talents of those individuals to whom the care and course of the Craft has been consigned.

Generally speaking, the situation has been intelligently met. Masters and others in authority have not hesitated to cut the cost of operation by reducing drastically entertainment schedules and by lopping off other extraneous expenditures; they have evinced a genuine and intelligent interest in and striven to improve the status of the less fortunate within the Craft—as well as their dependents.

The all-too-evident extravagant era of temple-building of recent years has made for financial headaches in certain sections of the country, and it is to be noted with regret that some fiduciary officers have failed in the trust reposed in them by their fellows.

By and large, however, the heart of the Craft beats

*"He prayeth best who loveth best
All things both great and small;
For the same God that loveth us,
He made and loves them all."*

We believe that the distresses and difficulties of these present times have immeasurably widened the sympathies of men. The formerly indifferent ones find that the affection and kindness they crave for themselves they must yield to others in no lesser measure. Selfishness has been convinced by loss that no man liveth to himself. We are all discovering that the word of cheer, the touch of companionship, the steadying hand of a fellow man at some point of slipping—that these are of the very essence of brotherhood. So realizing there is none so poor but that he can assert and prove his claim to kinship. Many a man in these troubled days is made strong against doubt and resistant to despair because another, likewise anxious or distressed, has sought to express the loving bond of brotherhood in some chance contact of life.

If no more comes in compensation for the griefs and losses of these wearying days than that on human lips the hitherto unused term "brother" shall become familiar and carry henceforth its comforting meaning to all darkened souls, then will the world be richer than ever before. For in the train of loving fraternity shall come a justice long delayed, to make secure and glad the lives of all the children of earth.

strong and true. Men are coming more and more to realize through the sympathy and understanding brought about by a common affliction the need of essential things rather than the superficial; their mood has changed with the dramatically changing tempo which is transfiguring the life of the nation. It is becoming apparent to even the most cynical that Freemasonry is not a place wherein to parade and exploit personal ambitions; the sometime omnipresent "stuffed shirt" nowadays seldom struts across the stage to declaim in mellifluous tones of his own virtues. Rather he and others are learning that in Freemasonry and within the length of his cabletow is an opportunity to serve in a worthwhile way; to bring light to lighten the darkness of others, to strengthen and support the heavy hearts of the downcast and to discover through the practice of heretofore undiscovered or dormant virtues a genuine source of personal satisfaction. The lessons of the ritual, long forgot, are being more and more vividly brought back to mind.

Temperance, fortitude, faith, hope, charity: these strong, familiar words are worthy of men of faith and character. By the quality of that character the Craft progresses. With reason and truth guiding, a chart can be plotted and a course steered through even the roughest waters to find at last a safe anchorage at the end of the journey.

WARE A significant feature of the January edition of a Canadian Masonic contemporary, which proudly proclaims itself "Canada's National Masonic Weekly" is the predominant space devoted to the offer-

ings of mining shares in sundry companies. Something like 95% of its advertising columns is filled with these offerings.

While no one can quarrel with a magazine which offers sound wares, literary or commercial, to its readers, it seems to us that care should be exercised lest readers be misled or induced to put money into schemes without merit.

The companies which seek the cash of our Canadian Masonic brethren may be all right, sound, solvent, ably managed, honest and in every way desirable, but in the light of past history, prospective investors would be wise to get reliable, disinterested information of a precise nature as to the merits or demerits of the offerings before gambling in gold mining stocks with their hard earned cash.

The Florida land fiasco, the speculative orgy of '29-'30 in this country, are of so recent a date that the scorchings received by thousands of "suckers" are still a burning memory. The desolation and ruin left in their wake, the suicides, crimes and general distress are not likely to be forgotten, and yet men's memories are notoriously short and the pot of gold at the foot of the rainbow still has its lure for the credulous.

Eleven and a half pages of mining announcements, and one-half page of other display, seem a disproportionate amount to be carried by a magazine catering to the Masonic fraternity. It is hoped our Canadian brethren will not allow their judgment to be unduly swayed and that our contemporary is not itself being imposed upon in this matter.

The Symbolism of the Capitular Degrees

By WILLIS J. BRAY, Deputy Grand High Priest of Missouri

We are told, early in our Masonic career, that "Freemasonry is a beautiful system of morals, veiled in allegory and illustrated by symbols." Great moral truths are nearly always taught either by allegory, parables or symbolism. One of the greatest masterpieces of secular literature ever produced is a beautiful allegory, "Pilgrim's Progress," depicting profound moral and spiritual truths. That work has endured and is destined to live on, not so much because it teaches great spiritual truth, but because it teaches great spiritual truth in such a way that the mind of man can grasp it. One can re-read that book many times with profit and get new truth from it. So it is always with allegorical or symbolic teaching. The Bible is particularly rich in all three of these modes of teaching, and nowhere in all of the literature of the world do we find great moral and spiritual truths so forcefully and so clearly presented. It is an inexhaustible source of riches which one may come to a thousand times and never feel that he has penetrated its depths or ascended its heights. So it is, to a lesser degree, with Freemasonry.

The profound scholar may spend his life delving into the marvelous storehouse of truth contained in Masonic symbolism, while the shallow, thoughtless, man hears the same lessons and is scarcely affected by them. For many a man Masonic symbolism is a mere unmeaning rite because of his inability to interpret it.

TRIENNIAL Periodically across the screen of Masonic activity moves the stately figure of Knight Templarism. For over a century these events have presented to an appreciative audience invariably the spectacle of a mighty force of uniformed men representative of the best within the Craft.

Bostonians still living can recall with what enthusiasm the glorious pageantry presented by the triennial conclave in this city was celebrated in 1896. Probably never before or since has that celebration been surpassed for dignity, excellence and impressiveness.

With advancing age the triennials go on in undiminished splendor. This year San Francisco is the favored city, and judging from the agenda emanating from that city of the Golden Gate great happiness and pleasure are in store for those fortunate enough to be present during the week of July 7th-13th, 1934.

Our distinguished and able collaborator and good friend, Jos. E. Morcombe, is writing a pageant which promises to be a masterpiece. A variety of events of infinite variety assure the visiting knight and his companions, a surfeit of diversions. The forthcoming triennial makes an appeal to all Freemasons to whom the beautiful ritual and exquisitely impressive ceremonies of the Chivalric Orders commends itself—and they are a vast host.

It is not too early to begin plans for a visit to beautiful California this summer. The diversion of the triennial should prove a delightful distraction from the daily grind and absorption in the difficult days at home. By all means, if you can, go to the triennial.

It is to him what a page of Sanskrit would be to most of us. Our task, therefore, is so to train the Masonic leaders that the rank and file of the members will have a very definite appreciation of the eternal truths taught by Masonic symbolism. If we do not train our leaders to interpret these ancient symbols, how can we expect the average member to be able to do so? It seems to me that we have too long taken for granted that the candidate or the member is getting the full benefit of these great lessons. We might find ourselves in the position of a teacher in an English class who had been expostulating at some length on the beauties of a certain passage in Scott's *Lady of the Lake*, which read as follows: "The stag at eve had drunk his fill where danced the moon on Monan's rill . . ." She asked a small boy what it meant to him and received this reply: "The stag was an unmarried man. Monan's rill was probably a roadhouse where the man drank until he had become drunk." Thus was the teacher shocked beyond measure because the symbolism of a poetic expression had fallen on a mind without adequate background of experience to permit of comprehension. I wonder how often the beautiful symbolism of our Masonic degrees falls on a mind like that.

It is doubtful if symbolic teaching ever presents to any two men exactly the same truths. What a symbol means to me is determined very largely by what I am

prepared to read into it from my past experience. Since I realize this fact, I am merely assuming to tell you something of what the symbols of capitular Masonry mean to me. They may not mean the same to you. I make no apology for offering you my own interpretations of these symbols, and I grant to each of you the right to do the same thing. I have been greatly aided by the thoughts and interpretations of others, and I shall be amply repaid if my interpretations can be of any help to you.

Square Work

Early in his search after more light, the candidate in capitular Masonry is taught that "square work, and square work only, is such as is needed in the building of the temple." In building of the spiritual temple, we should ever remember that God expects us to use "true work; square work." Many a man makes a failure of his spiritual temple because he puts into it work that does not stand the test of the Grand Overseer's square. It is difficult to conceive of a greater tragedy than this. Man has but one opportunity to build and knows that his work is to be tested by the square of the Great Master Overseer, and yet he builds into that structure work that cannot possibly stand the test. Need he be surprised, then, if, when he reaches the station of the Great Master Overseer, he is told to "stand aside," while more faithful craftsmen receive the rewards of well-spent lives?

The Keystone

The keystone is the last and uppermost in an arch by means of which the arch is locked firmly. The structure may be built well of proper material, but without the keystone the arch completing the structure could not stand. Quite naturally, the keystone was unknown to Craft Masonry, which recognizes only right angles, horizontals, and perpendiculars. It remained for The Widow's Son to fashion the stone which would hold the structure together and give it enduring stability. The craftsmen, being unacquainted with the significance and value of the keystone, rejected it as unfit for their building. How like the Jews of 2,000 years ago, who, when the Christ came to be the keystone of the arch of their spiritual structures, rejected him to their own eternal downfall! Many a man today is building his temple of the present life with no thought of the only Keystone which could possibly hold the structure into an enduring whole. Wise is the man who plans his spiritual temple as the architect plans the building, not neglecting the Great Keystone which was rejected of the builders so long ago, and still is being rejected by millions of men today. Wise is the man who, at the end of his period of building, does not have to go search in the rubbish of rejected material for the Keystone without which his spiritual temple would fall. The Priceless Keystone should be a part of every man's plan of life.

The Token

The faithful craftsmen of former times received their wages due when they presented the proper token. By this token imposters were detected and punished. The mark of a well-spent life in the hand of a man at the end of this life is the token which God will recognize in that critical day. Many a man is spending his life, hoping, somehow, to receive the re-

wards of a faithful craftsman, without providing himself with the only token which can bring that rich reward.

The Chisel

We are told that "the chisel morally demonstrates the advantages of discipline and education." The mind is one of God's richest gifts to man. It is one of the distinguishing characteristics of man. In its original state the mind is, indeed, like the diamond as taken from the ground. It lacks that beauty, brilliancy and luster which all admire. God gives man the opportunity to discipline and cultivate his mind and make of it a mighty means of usefulness. It is for each man to say for himself what use, if any, he will make of his God-given chisel. If a man fails to do his best to cultivate and develop his mental faculties and powers, it is my humble opinion that God will not hold him blameless in the last day. The diamond of my mind may be smaller, rougher, and less brilliant than that of my neighbor, but God holds me responsible only for what I do with that which He in His infinite wisdom gave to me. My obligation is clear and definite.

The Mallet

In Freemasonry "the mallet morally teaches us to correct irregularities and to reduce man to a proper level; so that, by quiet deportment, he may, in the school of discipline, learn to be content." How much men of the twentieth century need to use the moral mallet to curb ambition, depress envy, moderate anger, and encourage good disposition! Those things which make for discord among men and nations lend themselves to ready control by the proper use of this mallet of enlightened reason. Uncontrolled ambition has always been an anti-social force. Envy and anger have brought untold misery and crime when uncontrolled by the mallet of enlightened reason. Wise, indeed, is the man, who, by the use of the mallet of enlightened reason, promotes "that comely order which nothing earthly gives, or can destroy; the soul's calm sunshine and the heartfelt joy."

The Mark Master's Penny

The Jewish half-shekel is to a mark master a symbol of record for faithful service. It is a spiritually significant fact that the laborer is worthy of his hire. The emphasis for man is upon the character of service rendered and not on the reward. Many men take every possible pretext for slighting the service due from a creature to his Creator. Equally eager are many to overlook the opportunities for the service of mankind, while seeking self-interest and self-aggrandizement. For such men the ultimate reward could hardly be eternal joy. It is for us to remember that faithful service always brings its certain reward.

The Square

The square is an ancient Masonic symbol teaching us to square our actions by the square of virtue. The only standard for measuring the perfection of human life is that of virtue. In it are implied all of those other traits that characterize the highest type of manhood. Hillis once said: "The face is a show window advertising and exhibiting the soul's stock of goods." Inward thoughts, as well as outward actions, stamp themselves indelibly upon our countenances, and go far toward determining character and personality.

There are many men who seem not to realize that deviations from the standard of virtue so stamp themselves upon the personality that they may be read by any thoughtful observer. There are, unfortunately, such men who wear the square as a Masonic emblem, and who seem to have lost sight entirely of this fundamental Masonic precept. Their lives are a perpetual negation of this important principle. While professing adherence to its teachings, they maintain standards of conduct that are wholly out of harmony with its ideals. Such men are a reproach to the fraternity and are unworthy of membership. The square is the badge of a master, but, when unworthily worn, it becomes an evidence of his own infidelity.

The Gavel

The gavel of capitular Masonry is, or should be, a rectangular-shaped stone hammer, and is an emblem of authority. In ancient times it referred to the hammer of the god Thor. In the hands of one chosen to rule the Craft it is an emblem of power. Let us remember that "he who would rule must first learn the great lesson of obedience and the observance of every obligation heretofore taken; squaring his actions by the square of virtue and keeping his passions within due bounds." Let it be the constant thought of every Masonic leader that "he only can teach who has passed through the severe school of discipline." Self-control is the essential qualification of a ruler of the Craft, and yet how difficult it is to attain to that self-mastery which should be the goal of every life.

The Ceremony of Completion of the Temple

Every man is daily erecting the temple of his own spiritual life. Every act, and even every thought, is an element in that structure. Spiritual buildings can be erected only out of spiritual building material. One would never undertake to make a palace out of mud and bamboo. Similarly, the spiritual life must be erected out of such materials as faith, love, hope, righteousness, and fidelity to our highest ideals. When we put into the structure anything else, we are building faulty work into the temple. How essential it is, then, that each one of us labor diligently to complete his temple "e'er the week closes and the Sabbath of eternity sets in!" The completion of the spiritual temple is not a matter of how many years one has lived but of **HOW** one has lived. Many a life, passing to the great beyond after but a few years, represents a beautifully completed structure, while many a life that has been blessed with more than the allotted three score years and ten represents a spiritual building scarcely begun. It is stark tragedy for a man to waste his life in frills and trifles, leaving the completion of his spiritual temple—the most important task given by God to men—to a more convenient season. Life presents few tragedies more sad than that of the life that has been spent in the pursuit of bubbles, while the completion and beautification of that spiritual structure which shall endure throughout eternity is left a mere ghost of its potential beauty and grandeur. We may say with the poet:

*"We rear not a temple, like Judah's of old,
Whose portals were marble, whose vaultings were gold,
No incense is lighted, no victims are slain,
No monarch kneels praying to hallow the fane,*

*More simple and lowly the walls that we raise
And humbler the pomp of procession and praise
Where the heart is the altar, whence incense shall roll
And Messiah, the King, shall pray for the soul.
The pomp of Moriah has long passed away
And soon will our frailer erection decay,
But the souls that are builded in worship and Love
Shall be temples of God, everlasting above."*

* * * *

The Ceremony of Dedication of the Temple

The dedication of King Solomon's Temple was a most important event in the life of the Jewish nation. It set apart the structure for the service of the one living and true God. By this the Mason is reminded that he should dedicate his spiritual building, that temple which he has been erecting within himself, to the service of the same Supreme Being. There is nothing more beautiful in this world than a life truly consecrated and dedicated to the service of God.

The Arks of Masonry

There are three arks symbolically employed in the Royal Arch degree. The first is the Ark of Refuge, which was said to have been constructed by Shem, Ham and Japhet under the supervision of Noah. This is an emblem of the third degree. It was by means of the Ark of Refuge that the select few were preserved at the time of the deluge. All of the religions of ancient Asia tell of a great deluge which occurred in prehistoric times, and how a select few escaped its devastation. It is natural, therefore, that the Ark of Refuge should be a symbol to Masons of divine protection from the overwhelming forces of evil, as well as from the devastation of selfish desires and uncontrolled passions.

The second ark of interest to capitular Masonry is the Ark of the Covenant, constructed by Moses, Aholiab and Bezaleel. It was this ark which for so many centuries occupied a central place in the life of the Jewish nation. It is this ark that is given a prominent place in the most excellent master's degree. This ark was the most sacred emblem of the Hebrew nation. It is accurately described in Exodus 25:10-22, and is known in the Bible by several different names, but all to the same purpose. Between the wings of the cherubim above the Ark the Shekinah or visible presence of God dwelt in a cloud of light. As this ark was the symbol to the Hebrew nation of divine glory among them, so is Divine Truth and righteousness the Shekinah of Masonry. As the disappearance of the Shekinah from above the Ark was a national disaster to the Jewish nation, so should the disappearance of Divine Truth and righteousness from the hearts of Masons portend the greatest disaster, not alone to us as individuals, but also to this venerable order. May it never be said of us that the Shekinah is departed, and the courts of the temple of our souls are filled with the carnage of sin.

The third ark of interest to Royal Arch Masons is the Substitute Ark or Ark of Zerubbabel, which was brought to light by Jeshua, Zerubbabel and Haggai. Whether this was the real ark miraculously preserved by Jehovah, or the Substitute Ark constructed for the specific purpose of its serving as a repository for certain priceless treasures need not concern us. As the sacred Book of the Law remains hidden from the

hands of violence within the secret vault, so may the Sacred Book today be safely hidden and treasured within the ark of our hearts, safe from the violent attacks of atheists and communists who would destroy it.

The Seven-Branded Candlestick

The Temple of Solomon was planned to follow closely the design of the tabernacle erected by Moses in the wilderness, plans for which were given to him by Jehovah. These directions given by God included plan for a seven-branded candlestick. (Exod. 25:31-40; 31:2-8; and 37:17-24.) This piece of work was wrought by Bezaleel and was placed on the south side of the table of shewbread and was lighted only by night. The seven lights represent the seven planets, which, regarded as the eyes of God, behold all things, the light in the center symbolizing the sun. The seven-branded candlestick, therefore, symbolizes the all-seeing eye of God, and the light of His glorious countenance shining on the creatures of His creation. It should encourage us in the noble and glorious work of fitting ourselves as living stones for that spiritual building, that house not made with hands, eternal in the heavens.

The Falling Fire

After King Solomon had caused to be prepared the sacrifice upon the altar, fire came down from heaven and consumed the sacrifice, and the glory of the Lord filled the temple. To me this symbolizes God's willingness to take the feeble efforts of consecrated hands and use them in the carrying out of His great eternal purposes. The first requisite in this connection is for man to do his part, his best, in the work assigned to him. As the sacrificial lamb was perfect, and without blemish, so should the work of our hands be as perfect as it is humanly possible for us to make it. If that is our constant endeavor, there is no doubt of God's willingness to take our imperfect sacrifices and consume them by the burning fires of His love to the upbuilding of the Kingdom and our own eternal joy.

The Equilateral Triangle

From time immemorial the equilateral triangle has been a symbol of Deity. It is symmetrical and perfect, and so, admirably symbolizes the Perfect Being. In ancient times, resting on its point, this triangle was considered an emblem of a good, kind, merciful God, and was called the "Water Triangle." The equilateral triangle resting on its base represented a just and angry God, and was called the "Fire Triangle." The equilateral triangle represents the three essential attributes of Deity, omniscience, omnipotence, and omnipresence. When these two triangles are superimposed they form a double triangle, or six-pointed star, which is often referred to as Solomon's seal. This six-pointed star is a very ancient symbol, and one of the most powerful of symbols. It is also sometimes called the Shield of David. With this symbol as a talisman, Solomon was supposed to have power over all hostile spiritual powers. Its six points were considered to represent the spirit of wisdom, the spirit of understanding, the spirit of counsel, the spirit of might, the spirit of knowledge, and God. It is, therefore, a striking emblem of Deity. When it is enclosed within a circle it is also an emblem of Deity.

The Triple Tau

The triple tau was used by both Hindu and Hebrew as a "mark" setting apart the elect. When the wrath of the Lord slew the firstborn of the Egyptians, it is said that this was the protecting sign in blood on the door-posts that saved the firstborn of the Hebrew families. It is used in Royal Arch Masonry to designate the ones set apart and consecrated to the true name of God. It is often considered a symbol of the Trinity. "The Triple Tau within a circle is the emblem of emblems of a Royal Arch Mason, typifying the Sacred Name, the Author of Eternal Life. It is worn as a mark of distinction, separating us who know and worship the True Name from those who are ignorant of this august mystery. May we ever wear it as men who, knowing and believing, may find in it the highest hope and faith ever given to man."

The Pickaxe, Crowbar, and Shovel

The pickaxe reminds us that, in the last day, the dead in Christ shall rise to eternal life. The crowbar reminds us that the resurrected spiritual body will stand erect in glory before the Lord of Life and Light. The shovel reminds us that we are mortal, but that, by faith in the All-wise, All-merciful Father, we may look forward to a glorious immortality. As the pickaxe, crowbar, and shovel were used by the craftsmen of old to clear away the rubbish preparatory to the building of the new structure, so should we rigorously clear away the rubbish of ignorance, prejudice, superstition and vice, and make way for the foundations of eternal truth and wisdom to be laid deep and strong within our hearts, that the temple of our moral and spiritual lives may endure throughout the endless cycles of eternity.

The Master's Word

In the lodge the search for the Word symbolizes the building of a perfect character. Oliver Day Street, in his Symbolism of the Three Degrees," says: "The allegory of the search for a lost word is not a search for any particular word; in fact, it is not a search for a word at all. The expression 'The Word' had significance to the Jews and other ancient races which is hard for us to comprehend. While not strictly accurate, we shall not be far wrong in saying that to the ancient mind 'The Word' signified all truth, particularly divine truth. To us the most striking and familiar passage in literature containing this expression is that in St. John, as follows: 'In the beginning was the Word, and the Word was with God, and the Word was God.' John does not here announce any new doctrine, but one that was perfectly familiar to the Jewish thought of his day; only his identification of Jesus of Nazareth with the Word was new. Nor was this expression for this idea by any means confined to the Jews; it belonged to nearly all ancient philosophy. Among the Greeks it was the Logos, a term derived from the Greek verb logo, to speak; the same root from which comes our word logic. . . . The spoken word seemed an instrument worthy to be employed by Deity himself, not only in promulgating divine truth, but even in creating all things that were created. According to the ancient idea, Deity was so omnipotent that he had but to speak and the thing was done; he said, 'Let there be light,' and there was light; and that, without 'The Word,' was not anything made that was made."

To me, at least, the Masonic search for The Word is a search for The Lion of the Tribe of Judah, even the Savior of the World, and the great eternal truth that he came to bring to the world. We read in the book of Esdras (Esdras 4:41): "Great is truth, and mighty above all things." It is characteristic of truth that it must always be sought; it never comes to the man who seeks not. The lesson for us is that diligent search for the great eternal verities should constitute man's chief aim in life.

Sojourner's Lodge

A Brief Résumé by JOHN H. LEACH, Sr. Warden Sojourners Lodge, C. Z.

Thirty-five years ago, in 1899, thirteen Masonic brethren assembled in the city of Colon, at the northern entrance of the Panama Canal, and organized a lodge. The brethren were English-speaking Masons sojourning in this corner of the Caribbean, while engaged in the pursuit of various commercial activities. Their petition for a charter was addressed to the Grand Lodge of Scotland, and upon its being granted, they became known as Sojourners Lodge No. 874.

Their meetings, according to their by-laws, were held "on the first Saturday nearest the full moon of each month." They met in a tin-roofed wooden frame structure of a type common throughout the city. These buildings, while protecting a person from the heavy rains, and allowing him the privacy of a thin wooden wall, were always potential victims of fire, and Colon had many of them; one fire, during the year 1905, destroyed the home of the lodge together with all the records as well as the charter. The lodge became dormant, and remained so until early the following year, when the request for a duplicate charter brought them one, whereupon, they sought out a new home and resumed their labors.

Colon is referred to, here, as a city, but in those very early days it was more of a cosmopolitan village, a seaport town, despite the heavy movement of traffic across the isthmus on the railroad. With the building of the Panama Canal under way, and the great number of men recently arrived and arriving, Colon and the twin city of Cristobal began their growth.

Equally so with the fraternity, at that time there began an upward swing in Masonry, a growth that only began to subside during the 1920's.

By 1913 the membership of Sojourners Lodge was largely of North American origin, and many times increased over the original group. Due to Scottish and American ritualistic differences and the desire to be under a jurisdiction nearer home, the members gave up their Scottish charter and petitioned the Grand Lodge of Massachusetts for recognition. By receiving their new charter they lost their number but retained their name.

A few years earlier than this they had moved into their third lodge home. This time, it was the de Lesseps palace in Cristobal, the former home of the leader of the French attempt at building a Panama Canal. Meanwhile dissatisfaction with the more or less temporary homes and the desire for a permanent abode, led them to appoint a committee to find ways and means.

The finding of the Substitute Word symbolizes the fact that we may only hope to approach, but never reach, perfection. The search will, or should, continue as long as life shall last, but not until we have passed through the veils of this earthly tabernacle and have entered into the august presence of the Supreme High Priest of heaven and earth may we expect to attain to that perfection so fittingly symbolized by the True Word, even the Word that "was made flesh and dwelt among us."

With considerable effort and ingenuity the committee succeeded; and Sojourners Lodge found itself the owner of four lots, covering an area of ninety by one hundred twenty feet in Cristobal, close to the boundary line of the twin cities. To secure these lots an act was passed by the United States Congress to authorize the purchase. As all land acquired by the Panama Canal Commission could never be sold to any private individual or organization, such congressional action was necessary. The Masonic Temple in Cristobal, up to the present day, is on the only privately owned property within the Canal Zone.

As soon as the legal requirements were finished, construction was begun. The cornerstone was laid on Memorial Day, 1911, and the Temple was completed and occupied in April, 1913. Not only were the brethren proud of having a most modern and up to date building at that time, but it was also the tallest building in either Colon or Cristobal. It contained three stories and one mezzanine floor. The two lower floors were occupied with offices. The third and mezzanine floors were exclusively for the fraternity; a lodgeroom, banquet hall, reading room, and a number of smaller rooms completed the arrangements. Here, at last, they had a place where they could continue their labors with befitting dignity, or refresh themselves or find recreation at any time of the day or night. Today, at any hour the visitor will find himself welcome.

Shortly after the completion of the temple, the banquet hall was made use of by the District Court of Cristobal in administering justice. A great many and variety of cases were passed upon, the most serious of which was one of three negroes sentenced to death for murder.

Several years ago an air conditioning machine was installed, and the members felt that they had at last defeated the warmth and dampness of a tropic evening. No more does the Master's collar wilt about his neck, nor perspiration show through the white coat of the senior deacon; nor does the brother sitting on the side lines make mental comparisons with the warmer place below. With a temperature of about 70° and the humidity noticeably dry, an enjoyable evening can always be looked forward to. One only discovers how warm and damp the tropic climate is when emerging from an evening session in the lodgeroom.

Five of the original members of Sojourners Lodge came from Infant Harmonic Lodge 356, St. Thomas, Virgin Islands, which is over 115 years of age. The others came from Jamaica, several from the states and

places of origin unknown. Looking over the roster today, which contains some five hundred names, we find a large portion of the members widely scattered to the North, East, South and West. Here is a name in Seward, Alaska; one in Honolulu; another in Madrid, Spain; then there is Shanghai, China; various parts of the States; and in the United States naval battle fleet. In the visitors' register we see England (London to be exact) recorded as the home address. Continuing on, Edinburgh is scrawled on another line. Turn a

few pages and you find a brother from Australia. Chile, Venezuela, Peru, India, Canada, China, are represented, but the greatest portion from "home," up North.

Truly a cosmopolitan list, but in many ways typical of the best writers of the Craft and showing by their frequent attendance at meetings a keen desire to observe the practice of the Craft not only in the fraternal relationship but in a life standard of ritualistic Work.

Masonry and the Greek Revolution of 1821

By BRO. AGIS G. ECONOMY Doris Lodge 280, N. Y. City

The 25th day of March is the anniversary of Greek independence and is celebrated by all Greeks, at home and abroad, with the same fervor, enthusiasm, and festivity, as the 4th of July is celebrated in this country. On this day, in the year 1821, that great Greek patriot and Mason, Bishop Germanos of Patrae, raised the revolutionary flag in the church of St. Laura and invited the sons of Greece to take the oath "Liberty or Death." This memorable event marked the beginning of the seven year bloody struggle which resulted in the liberation of the Greek nation from the Turkish yoke. Almost half of the Greek population perished, but liberty was worth the sacrifice.

To all the Greeks, as well as those of others, who have studied the history of modern Greece, it is well known that the Greek revolution of 1821 was organized and carried out by a secret brotherhood which was known by the name of "Friendly Society" or "Philiki Hetaeria". Historians unanimously attribute the revolution to this secret society, but they mention nothing about the facts preceding its formation and to which its creators owe their inspiration. They content themselves with presenting only the external appearance of the building, without giving an account of the nature or the origin of the plans on which it was built.

Only a well organized secret order, founded on secure and faultless system, could carry out the gigantic undertaking of the Friendly Society with such speed and so much secrecy that the Turkish authorities did not suspect its doings, nor even its very existence. Was the perfect system of the Friendly Society an original product of the brains of its organizers, or was it a copy of some other secret order?

It is a well known fact that no original product of a man's mind is faultless or flawless, but that all have faults, which manifest themselves in practical application; and these are corrected and adjusted as they are discovered from time to time. The system of the Friendly Society, however, did not reach its perfection through the law of evolution. It was perfect from the very beginning. The slightest flaw in its system would have caused it to be discovered and crushed by a powerful enemy before it had opportunity to spread. Therefore it could not have been original, but it was a copy of the system of an ancient secret brotherhood, which evolved itself into perfection through the centuries.

Here are the facts which had led to its creation. The father of the "Friendly Society", Emmanuel Xanthos, a Greek merchant in Odessa, Russia, who had made

many business trips throughout Europe, had met and cultivated a close friendship with one named Panagiotis Karagiannides in the Ionian island of Leukas, which was under an European mandate. Karagiannides, esteeming the character and patriotism of Xanthos, proposed him as a candidate in the Masonic lodge in Leukas, where he was accepted, passed and raised to the sublime degree of Master Mason in the year 1813. When Xanthos returned to Odessa, it occurred to him that if the Greeks of Russia could be organized into a secret order along Masonic lines they would be able in co-operation with the Greek Masons in the Ionian islands and elsewhere to systematically and effectively work for the liberation of the Greek nation. Russia offered a most suitable ground for the operations of such society, because the Russians were of the same religious creed as the Greeks, and because of the friendly political atmosphere, due to the high positions that some of the Greeks held in the government and in the army of the Czar.

Masonry was sufficiently spread out in Eastern Europe at that time and many Greek merchants and men of letters, as well as the sovereigns or hospodars of the provinces along the river Danube, who were appointed by the Sultan of Turkey and were members of Greek families of Phanari, a suburb of Constantinople, were initiated into the Masonic mysteries. Such distinguished Greek personages as John Kapodistrias, then Chancellor of Russia and later Governor of Greece, Alexander Ypsilanti, a general in the Russian army, his brothers Nicholas and George, the great Greek patriots and poet Riga Pheracos and other leaders and instigators of the Greek revolution were Masons.

Xanthos revealed his plan to organize the Greeks into a secret order to two of his closest friends, Tsakalof and Skoufas, who approved of it, and the three together, with the co-operation of other Greek merchants of Odessa, proceeded to organize the Friendly Society, which in a short time spread its roots not only in Russia and in the Ionian islands, but throughout the whole Turkish Empire.

At the beginning the Society was a purely Masonic branch, but later (because of its revolutionary purpose and in order to keep its exclusively Greek organization, thus guarding it against the entry of spies) its organizers wisely brought about such changes in its rules and degrees as to make it more adaptable to its chief aim, which was the liberation of the Greek nation. These changes, however, did not alter its Masonic founda-

tions, and if one studies the details of its work, its Masonic origin will be readily apparent.

Side by side with this Society there was another secret order organized, also along Masonic lines by Riga Pharaeas in Vienna, which later spread its activities into Russia and in the provinces along the river Danube, taking members from all Balkan races. The purpose of this Society was the liberation of all Balkans and the establishment of a confederate state with Greek intellect replacing the Turkish Empire. Later this brotherhood was amalgamated with the Friendly Society. The Sacred Battalion (Hieros Lohos) that entered Yassion of Moldovlachia under Alexander Ypsilanti and John Kantakouzinos, were members of Riga's Society and wore Masonic emblems.

Space does not permit a detailed description of the Friendly Society. I will mention only that it was divided into seven degrees, and that the members of the two lower degrees did not know of the existence of the higher ones. Neither did they know of the revolutionary purpose of the Society. They were given only to understand that they were members of a Society the purpose of which was the general welfare of the nation and they swore utmost secrecy and blind obedience to their superiors. They did not know one another, only the catechizers knew who they were. After many trials and prolonged secret investigations, those that were found proficient and worthy were raised to the sublime degree of the "priests," which was the third degree, equivalent to the third degree in Masonry. Then the revolutionary purpose of the Society was revealed to them together with the rest of the secrets, and they were empowered to catechize new members. Each "priest" was made responsible for the integrity and faithfulness of those selected and catechized by him, and if he made a mistake in his selection he was reprimanded or even divested of the authority to catechize. Fortunately the system was such that a suspected candidate or initiate could be dropped without knowing of his being dropped. The taking-in of new candidates and the catechism was the exclusive work of the members of the third degree as it is in Masonry.

Parenthetically it may be here stated that the one item which greatly helped the expansion of the Friendly Society were the insolent words of the then chancellor of Austria, Metternich, who, when John Kapodistrias, Chancellor of Russia, made a verbal appeal to him in behalf of the suffering Greeks, replied in an abrupt and

dictatorial tone that he "did not recognize the existence of a Greek nation." How much this insult wounded the pride of the Greeks and how greatly the indignation it generated, helped the work of the Friendly Society is seen in Nicholas Ypsilanti's memoirs, where he states that "from that moment the face of every Greek signified the taking of a steadfast resolution . . . and while they were searching for a way to carry out their thoughts, they espoused the Holy Mysteries of a brotherhood inspired from heaven for their liberty." These last words Nicholas Ypsilanti meant the mysteries of Masonry which the Friendly Society had espoused.

The above stated facts are not widely known among the Greeks and to their ignorance of them the writer attributes the sporadic prosecutions of Masons in Greece from time to time. Most viciously was Masonry attacked by a clergyman by name Makrakis, a capable speaker who delivered many venomous anti-Masonic speeches throughout Greece, inciting the mob against Free-Masonry and Masons. He also published a book against Masonry, which is widely read today among the Greek clergy, and many of them have become adherents to his anti-Masonic doctrines. The followers of Makrakis are known as "Makrakistae." Prior to his declaring himself anti-Mason, Makrakis had applied for membership in a Masonic lodge at Constantinople and was "blackballed," hence his anti-Masonic propaganda.

The writer of this article has prepared an historical treatise in the Greek language, in which the Masonic origin of the pattern on which the Friendly Society was built was hinted and describing the events that preceded and prompted its organization. He had sent it to the daily Greek newspaper, *Atlantis*, in New York city, to be published for the enlightenment of the Greeks in the United States and in Canada. The *Atlantis* however returned the manuscript, stating that although it was a beautiful treatise, they were unable to publish it for fear its publication would entangle them in misunderstandings because of the recent action of the Holy Synod of Greece forbidding priests and professors of the theological school in the National University of Athens to become members of Masonic organizations.

Prior to this edict many priests, preachers and archimandritae had entered the Masonic ranks. Evidently the "Makrakistae" constitute a majority in the present Holy Synod of Greece. The anti-Masonic action of that body cannot be otherwise explained.

A Master's Wages

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" . . . travel in foreign countries, work and receive Master's pay."

Our Operative brethren received their Master's wages in coin of the realm.

Speculatives content themselves with intangible wages—and occasionally some are hard pressed to explain to the wondering initiate just what, in this practical age, a "Master's wages" really are.

The wages of a Master may be classified under two heads; first, those inalienable rights which every Freemason enjoys as a result of payment of fees, initiation, the payment of annual dues to his lodge; second, those

more precious privileges which are his if he will but stretch out his hand to take.

The first right of which any initiate is conscious is that of passing the Tiler and attending his lodge, instead of being conducted through the West gate as a preliminary step to initiation. For a time this right of mingling with his new brethren is so engrossing that he looks no further for his Master's wages. Later he learns that he has also the right of visitation in other lodges, even though it is a "right" hedged about with restrictions. He must be in good standing to exercise it. It will be denied him should any brother

object to his visit. If he is unaffiliated, in most jurisdictions he can exercise it but once in any one lodge. If private business (such as election of officers or a lodge trial) is scheduled, the Master of the lodge he would visit may refuse him entrance. But in general this right if visiting other lodges is a very real part of what may be termed his concrete Master's wages, and many are the Freemasons who find in it a sure cure for loneliness in strange places; who think of the opportunity to find a welcome and friends, where otherwise they would be alone, as wages of substantial character.

The opportunities to see and hear the beautiful ceremonies of Freemasonry, to take from them again and again a new thought, are wages not to be lightly received. For him with the open ears and the inquiring mind, the degrees lead to a new world, since familiarity with ritual provides the key by which he may read an endless stream of books about Freemasonry.

The Craft has a glorious history; a symbolism the study of which is endless; a curious legal structure of which law-minded men never tire; is so interwoven with the story of the nation as to make the thoughtful thrill; joins hands with religion in the secret places of the heart in a manner both tender and touching. These "foreign countries" have neither gate nor guard at the frontier . . . the Master Mason may cross and enter at his will, sure of wages wherever he wanders within their borders.

Master's wages are paid in acquaintance. Unless a newly-made Master Mason is so shy and retiring that he seeks the farthest corner of his lodge room, there to sit shrinking into himself, inevitably he will become acquainted with many men of many minds, always an interesting addition to the joy of life. What he does with his acquaintances is another story, but at least the wages are there, waiting for him.

No honest man insures his house thinking it will burn, but the insurance policy in the safe is a great comfort, well worth all that it costs. It speaks of help should fire destroy his home; it assures that all its owner has saved in material wealth will not be lost should carelessness or accident start a conflagration.

No honest man becomes a Freemason thinking to ask the Craft for relief. Yet the consciousness that poor is the lodge and sodden the hearts of the brethren thereof from which relief will not be forthcoming if the need is bitter, is wages from which much comfort may be taken.

Freemasonry is not, *per se*, a relief organization. It does not exist merely for the purpose of dispensing charity. Nor has it great funds with which to work its gentle ministrations to the poor. Fees are modest; its dues often are too small rather than too large. Yet for the brother down and out, who has no coal for the fire, no food for his hungry child, whom sudden disaster threatens, the strong arm of the fraternity stretches forth to push back the danger. The cold are warmed, the hungry fed, the naked clothed, the jobless given work, the discouraged heartened.

Master's wages, surely far greater than the effort put forth to earn them.

Relief is not limited to a brother's own lodge. In most jurisdictions is a Masonic Home, in which at long last a brother's weary body may rest, his tired feet cease their wandering. No Freemason who has

visited any Masonic Home and there seen old brethren and their widows eased down the last long hill in peace and comfort, the children of Masons under friendly influences which insure safe launching of little ships on the sea of life, but comes away thankful that there is such a haven for him, should he need it, even if he hopes never to ask for its aid.

Stranded in a strange place, no Freemason worries about getting aid. In all large centers is a board of Masonic relief to hear his story, investigate his credentials and start the machinery by which his lodge may help him. In smaller places is almost invariably a lodge with brethren glad to give a sympathetic hearing to his troubles. To the brother in difficulties in what is to him a "foreign country," ability to prove himself a Freemason is master's wages, indeed.

Freemasonry is strong in defense of the helpless. The widow and the orphan need ask but once to receive her bounty. All brethren hope to support their own, provide for their loved ones, but misfortune comes to the just and the unjust alike. To be one of a world wide brotherhood on which widow and child may call is of untold comfort, master's wages more precious than coin of gold.

Finally is the right of Masonic burial. At home or abroad no Freemason, known to desire it, but is followed to his last home by sorrowing brethren, who lay him away under the apron of the Craft and the sprig of acacia of immortal hope. This, too, is wages of a master.

"Pay the Craft their wages, if any be due . . ."

To some the practical wages briefly mentioned above are the important payments for a Freemason's work. To others, the more intangible but none the less beloved opportunities to give, rather than to get, are the master's wages which count the most.

Great among these is the Craft's opportunity for service. The world is full of chances to do for others, and no man need apply to a Masonic lodge only because he wants a chance to "do unto others as he would that others do unto him." But Freemasonry offers peculiar opportunities to unusual talents which are not always easily found in the profane world.

There is always something to do in a lodge. There are always committees to be served—and committee work is usually thankless work. He who cannot find his payment in his satisfaction of a task well done will receive no master's wages for his labors on lodge committees.

There are brethren to be taught. Learning all the "work" is a man's task, not to be accomplished in a hurry. Yet it is worth the doing, and in instructing officers and candidates many a Mason has found a quiet joy which is master's wages pressed down and running over.

Service leads to the possibility of appointment or election to the line of officers. There is little use to speak of the master's wages this opportunity pays, because only those who have occupied the oriental chair know what they are. The outer evidence of the experience may be told, but the inner spiritual experience is untellable because the words have not been invented.

But past masters know! To them is issued a special coinage of master's wages which only a worshipful

master may earn. Ask any of them if they do not well pay for the labor.

If practical master's wages are acquaintance in lodge, the enjoyment of fellowship merged into friendship, is the same payment in a larger form. Difficult to describe, the sense of being one of a group, the solidarity of the circle which is the lodge, provides a satisfaction and pleasure impossible to describe as it is clearly to be felt. It is interesting to meet many men of many walks of life; it is heart-warming continually to meet the same group, always with the same feeling of equality. High and low, rich and poor, merchant and money-changer, banker and broom-maker, doctor and ditch-digger, meet on the level, and find it happy—master's wages, value untranslatable into money.

Ethereal as a flower scent, dainty as a butterfly's wing, yet to some as strong as any strand of the mystic tie all Freemasons know and none describe, is that feeling of being a part of the historic past. To have knelt at the same altar before which George Washington prayed; to have taken the same obligation which bound our brethren of the Mother Grand Lodge of 1717; to be spiritually kin with Elias Ashmole; to feel friendly with Oliver, Preston, Krause, Goethe, Sir Christopher Wren, Marshall, Anthony

Sayer, to mention only a few; to be a brother of craftsmen who formed the Boston Tea Party; to stand at Bunker Hill with Warren and ride with Brother Paul Revere; to be an apprentice at the building of St. Paul's; to learn the knot from a comacine master; to follow the magister in a Roman *Collegium*, aye, even to stand awed before those mysteries of ancient peoples, and perhaps see a priest raise the dead body of Osiris from a dead level to a living perpendicular—these are mental experiences not to be forgotten when counting up master's wages.

Finally—and best—is the making of many friends. Thousands of brethren count their nearest and their dearest friends on the rolls of the lodge they love and serve. The mystic tie makes for friendship. It attracts man to man, and often draws together "those who might otherwise have remained at a perpetual distance." The teachings of brotherly love, relief and truth; of temperance, fortitude, prudence and justice; the inculcation of patriotism and love of country, are everyday experiences in a Masonic lodge. When men speak freely those thoughts which in the world without they keep silent, friendships are formed.

Count gain for work well done in what coin seems most valuable; the dearest of the intangibles which come to any Master Mason are those Masonic friendships than which there are no greater master's wages.



FEBRUARY ANNIVERSARIES

Benjamin Franklin, Revolutionary patriot and statesman, who, as a diplomat to France (1776-85), secured that country's help for the Colonies, received the degrees in St. John's Lodge, Philadelphia, in February, 1731.

James E. Oglethorpe, founder of the Colony of Georgia (1732), and its first Governor, organized the first Masonic lodge in that state, later called Solomon's Lodge No. 1, February 10, 1734.

Dr. John T. Desaguliers, noted mathematician and philosopher, and third grand master of the Grand Lodge of England (1719), died at London, February 29, 1744. Mackey, the celebrated Masonic writer, called him "the Father of Modern Speculative Masonry."

General Henry Dearborn, Secretary of War under President Jefferson (1801-09), and later Minister to Portugal, was born at North Hampton, N. H., February 23, 1751. In 1774, he was raised in St. John's Lodge No. 1, Portsmouth, N. H.

The Duke of Gloucester, brother of King George III, was initiated in Royal Lodge No. 313 (later known as Royal Alpha Lodge No. 16), February 16, 1766.

General Jose De San Martin, who freed Argentina and Chile from Spanish rule, and established the Republic of Peru, was born at Yapeyu, Argentina, February 25, 1778. He was made a Mason in Lodge "Legalidad," Cadiz, Spain, in 1808, and organized the first Lodge in Peru in 1821.

Richard Stockton, a signer of the Declaration of Independence, charter member and first master of St. John's Lodge, Princeton, N. J., died near that city, February 28, 1781.

The Prince of Wales (later King George IV) second royal Grand Master of England (1790-1813), was initiated at a special meeting at the "Star and Garter," London, February 6, 1787.

George Walton, a signer of the Declaration, Governor of Georgia (1779-1789), and later U. S. Senator from that state, died near Augusta, Ga., February 2, 1804. He was a member of Solomon's Lodge No. 1, Savannah.

LIVING BRETHREN

Clarence J. Morley, former Governor of Colorado, and a member of the Scottish Rite Bodies, at Denver, Colo., was born at Dyersville, Iowa, February 9, 1869.

Charles R. Kennedy, noted actor and playwright, was born in Derby, Eng., February 14, 1871, and is a 33rd degree member of the Northern Jurisdiction.

Admiral Sir Lionel Halsey, Provincial Grand Master for Hertfordshire, was born in London, February 26, 1872, and on February 11, 1921, became a member of Rose Croix Chapter No. 169, A. & A.R., London.

Ross S. Sterling, former Governor of Texas, and a member of the Scottish Rite Bodies at Houston, was born at Anahuac, Tex., February 11, 1875.

Alvan T. Fuller, former Governor of Massachusetts, and a 33rd degree member of the Northern Jurisdiction, was born at Boston, February 27, 1878.

The 12th Earl of Stair, Provincial Grand Master of Walway since 1918, and active member of the Supreme Council of Scotland, was born in London, February 1, 1879.

John C. B. Ehringhaus, Governor of North Carolina, was born at Elizabeth City, N. C., February 5, 1882, and is a member of Sudan Shrine Temple, New Bern, N. C.

J. E. Erickson, former Governor of Montana, who resigned to succeed the late Senator Thomas J. Walsh, affili-

ated with Kalispell (Mont.) Lodge No. 42, February 4, 1909.

The Duke of York, second son of King George V of England, Provincial Grand Master for Middlesex, became a member of the United Grand Lodge, February 11, 1921. On February 15th of that year, he was exalted in United Chapter No. 1628, R. A. M., London.

Walter H. Newton, who resigned as a Representative in Congress from Minnesota to become the secretary of former President Hoover, received the 32nd degree at Minneapolis, February 27, 1929.

G. M. VISITS PANAMA

(A verbatim report from Colon)

On Saturday evening, January 27th, the Most Worshipful Grand Master, Curtis Chipman of Massachusetts, paid a fraternal visit to the Grand Lodge of Panama. Admittance to the lodge room was not limited to grand lodge members, but extended to all brethren and visiting brethren. Upon gaining admission one found a most oddly assorted group of Masons assembled. On one side of the room was a goodly representation of visitors from the Canal Zone lodges and Army and Navy brethren. On the opposite side there were several Chinese from Doris Lodge in Colon, a lodge limiting its members to those of the Chinese race. A number of Jewish brethren represented Union Lodge of Colon, which limits itself to English speaking Masons living in the zone. The majority, of course, being Panamanians, nearly all of Latin type, except one, who was a negro.

The lodge was opened and a committee appointed to receive the grand master and the district grand lodge of the Canal Zone. The committee consisted of all the past grand masters of the Grand Lodge of Panama. (The committee retired in the utmost confusion, stewards, deacons and marshal mixed with the committee in no order.) (To appreciate this you must understand the emotion and excitability of the Latin race.) The Grand Master of Massachusetts was received with the usual honors, and long applause acclaimed him until he waited in the East for silence. The Grand Master of Panama accorded him an eloquent speech in Spanish. And a gesture which endeared our grand master to our Panamanian brethren was his reply in Spanish, which, although he does not ordinarily speak Spanish, he in some mysterious manner achieved.

Most Worshipful Brother Chipman then bestowed three Joseph Warren medals on three past grand masters of Panama. This was done in English. Most of the Spanish-speaking brethren also understand the English language, and the rest of the meeting was also

conducted in that language, except by the Grand Master of Panama, who used only Spanish. He presented the Grand Master of Massachusetts with a memorial of his visit, printed on parchment, and bearing the names of the entire Grand Lodge of Panama. Most Worshipful Brother Chipman accepted in well chosen words. Immediately after this the grand master retired, and adjournment was made to the banquet hall, where light refreshments were served.

FORMER D. D. G. M. PROMOTED

Right Worshipful Will Allen Gray, former District Deputy Grand Master of the 21st Worcester-Brookfield Masonic District in the Grand Lodge of Massachusetts, passed an examination for the position of business manager in the City of Worcester (Mass.) School Department, to succeed Joseph Beals, who retired in January.

"Will," as he is familiarly known, graduated from the Classical High School, and worked for a short time in the business office of the former Worcester *Daily Spy*. On June 1, 1895, he became a clerk in the school department, and has continued in this office ever since, holding at present the additional title of assistant clerk of the school committee.

His Masonic affiliations are largely confined to blue lodge bodies. He has just completed a second term at D. D. G. M., and has been secretary of Morning Star Lodge, A. F. & A. M., for 26 years; he is also a past master of Isaiah Thomas Lodge, A. F. & A. M., a member of Rose of Sharon Lodge, A. F. & A. M., and of Worcester Chapter, R. & S. M.

EDITOR OF LONDON FREEMASON INSTALLED MASTER OF LODGE

Horace Greeley Lane, editor of *The Freemason*, the oldest weekly Masonic journal of Great Britain, was recently elected as master of Salus Lodge No. 5369. The installation ceremony was performed October 20, at Picadilly Hotel, by J. Russell McLaren, president, Board of General Purposes of the United Grand Lodge of England, aided by other distinguished members of the grand lodge, among whom was Viscount Galway, acting as senior warden.

Mr. Lane was initiated into the Masonic fraternity 25 years ago, but his absence from England, partially in the United States, retarded the achievement of his ambition to become master of Masonic Lodge in the former country. Appointed to the editorial chair of the (London) *Freemason* in 1931, where he earned grateful tribute from the English Craft, this ambition became intensified.

FATHER WITNESSES RAISING OF HIS FOUR SONS

An event unique in the annals of Corinthian Lodge of Concord, Mass., occurred on the evening of February 12, 1934, when Brother Robert D. Donaldson, a member of long standing, had the gratification and great pleasure of witnessing the raising to the sublime degree of his four sons, Donald Price Donaldson, Gordon Alcock Donaldson, Malcolm Lincoln Donaldson, and Robert Douglas Donaldson, Jr.

As is customary in this fine old lodge, whose history embraces 147 years, the work was admirably exemplified in the presence of a large attendance of the brethren.

With the addition of such a fine aggregation of Scotch blood to the lodge, it is confident to assume that the admirable traditions of Corinthian Lodge will be maintained in the future. The *CRAFTSMAN* congratulates Brother Donaldson, *pere*, on the possession of such fine sons, and the lodge on securing such excellent material.

BOULDER DAM CHIEF EXPIRES

Mr. Watts, chairman of the board of the Utah Construction Company, and a pioneer builder of railroads and other projects of the West, died at his home, Ogden, Utah, Saturday night, Feb. 3, of a heart attack. He was 78 years of age.

The body of Bro. E. C. Watts, who was president of Six Companies, Inc., builders of the Boulder Dam, lay in state one day preparatory to funeral services which were held under Masonic auspices.

Dr. John Edward Carver, pastor of the First Presbyterian Church, of Ogden preached the funeral sermon, and James H. Devine, long an associate of Mr. Watts, spoke.

The Knights Templar ritual was conducted by F. C. Schramm, grand commander of the order in Utah. Honorary pallbearers included many civic and industrial leaders of western states.

KING SOLOMON STONE

Earley W. Bridges, Box 1043, Greensboro, N. C., has some small pieces of stone taken from King Solomon's quarry, for sale at 25c and 50c apiece, for the benefit of the Greensboro Masonic Museum.

STIRRING THINGS UP

The dubious theory that purging lodges and other bodies of the "dead" material on their membership roles will add strength to the organization is still quite popular. It is argued that getting rid of some of these "useless" members will instill new life and activity

into what is left and thus revive the subordinate bodies which have become dormant and indifferent.

Along this line the retiring grand high priest of the Grand Royal Arch Chapter of Texas delivered a pungent paragraph which puts an old story into new phraseology. He says:

"In my judgment, our Masonic troubles are wholly internal. Seemingly we overlook the big things. In our rush to excel in numbers we were successfully successful and enrolled member after member who 'hasn't scratched yet.' The fault is ours. Let us go about the job of naturalizing these Masonic foreigners; many of them can be converted into profitable chapter citizens. When the proper effort of reconstruction is made and we still find aliens in our midst, let us be as active to provide them with passports of deportation as we were to receive them into our ranks. Yes, we made this condition. Will we accept the responsibility we created?—*Masonic Chronicler*.

"TUBAL" ENDS 50 YEARS

AS CAB DRIVER

After 50 years as a cabby and taxi driver and 30 years as driver of fire engines and horses, Wallace Cain, 70, of Hingham, Mass. and known to hundreds of South Shore summer residents as "Tubal," retired January 11.

His idea of retirement, however, will be to start at 70 a gasoline station and storage garage business.

For 30 years, Cain has driven for the Hingham fire department. He has been driver for steamer, ladder and hose companies in succession.

He was cabby at the Hingham station for Turner's Livery Stable until 1911 when he became a taxi driver for the Cushing House.

He was born in Hingham, one of triplets. His father was Thomas Cain, Civil War veteran, and his mother, Mrs. Sarah Jane Adams Cain.

GRAND MASTER OF

MASSACHUSETTS HONORED

Lord Belhaven and Stenton, who retired as Grand Master Mason of Scotland in November, proposed the nomination of King Gustav V. who is Grand Master of the Grand Lodge of Sweden, to be an Honorary Member of the Grand Lodge of Scotland. On this occasion he also proposed for honorary membership Curtis Chipman, grand master of the Grand Lodge of Massachusetts, in commemoration of the bicentenary of the establishment of Freemasonry on the American continent. As he did so he happily remarked that for the moment there were only four honorary members of the Grand Lodge of Scotland—the Duke

of Connaught, Grand Master of England; the Prince of Wales; Lord Ampthill, Pro. Grand Master of England, and Lord Donoughmore, Grand Master of Ireland. The six make a gallant company, bringing together for the first time in history, under one Grand Lodge of the English Constitution, the heads of the Fraternity in England, Scotland, Ireland, America and Sweden, in one glorious band of Freemasonry. The nominations were unanimously approved.

FREEMASONRY NOT

A SECRET ORDER

"One of the most prevalent beliefs concerning Masonry, within and without the Craft, is that it is a secret order. Modern Masonry is largely an open book to the world. Masonic temples stand on the main streets of the city with their name emblazoned on them. Meeting time and places of lodges are displayed. Even Masonic symbols are engraved on buildings and appear in print. Masons appear at public functions wearing the insignia of the order. Installation ceremonies are more often than not open to the public. No true Mason is ashamed or afraid of the fact that he is a Mason.

A secret order, by definition, is one the membership and objects of which are secret. Under this definition Masonry cannot qualify as a secret order. The purposes and objectives of Masonry are not secret. They have been given out in public addresses, at public occasions in which Masonry was officially a participant (as in cornerstone laying ceremonies), in print, and now even the radio is utilized in the Philippine Islands to broadcast the principles of Masonry.

Lodge meetings are closed. Masons are ever careful to see that the lodge is properly tyled. There is, however, a portion of the ritual and all degree work is assiduously ensconced in secrecy. That part of Masonry which is guarded with secrecy is necessary to protect the Craft from those who would misuse those secrets and who have not qualified for them.

The purposes of Masonry are displayed with pride by the fraternity. At public installations every one present hears what duties the officers solemnly bind themselves to perform.

The more we think about it the less convinced we are as to the secrecy of Masonry. Rather than accept Masonry as an esoteric body, we are more inclined to accept the thought of that great Masonic scholar, Joseph Fort Newton, that the fraternity is not so much a secret society as it is a private society, a selective group of men organized upon the principles of the Craft, and reserving the right by bal-

lot in selecting those who will be admitted to membership.

In fact, many members of the Craft are in the dark insofar as the deepest secrets of Masonry are concerned. The hidden secrets of the order are alluded to in the degree work, and act as signposts to guide the initiate into the realm of Masonic secrets. Too many fail to heed these guide posts, and do not delve into the real inner fiber of Masonry. The real mysteries of the Craft cannot be handed out by one who has discovered them; they must be ferreted out through devoted study and intensive application.

Those who do pursue their Masonic enlightenment to uncover those secrets find a lasting satisfaction, and infallible philosophy of life, and a permanent understanding of the Craft.

Master's wages cannot be paid to those who cannot qualify as master Masons. The Master's scale is high, and the bounteous returns come only to those who labor through the arduous course of study that leads to the revelation of Masonry's true mysteries."—*Square and Compass*.

THE GRAND MASTER

VISITS CANAL ZONE

Most Worshipful Curtis Chipman, grand master of the Most Worshipful Grand Lodge of Massachusetts, visited Sojourners Lodge, Canal Zone, Thursday evening February 1. A dinner was served in the banquet hall at 6:30.

The grand master, accompanied by Mrs. Chipman, arrived on the Isthmus Saturday, January 20. That evening the visitors were guests of honor at a reception and ball at the Washington Hotel, about 700 Masons and their ladies greeting them. On Sunday, Sojourners Lodge was host on a trip around the bay and to Fort Sherman. At Sherman the party were the guests of Colonel Bunker and other Masons. On Sunday evening the visitors, Dr. Lewis B. Bates, and other officers of the District Grand Lodge, were the guests of the worshipful master and officers at a dinner. The meeting of February 1 was one of the most successful in the history of the lodge. Most Worshipful and Mrs. Chipman were tendered a farewell dinner by past masters of Sojourners Lodge and their ladies at the Hotel Washington, Saturday evening, February 3, at 8:30 o'clock, and sailed on their return to Boston at 2 a. m., February 4.

"MASONIC" CROOK HELD

George Barnes, Jr., 42, of 78 Hammond Street, Cambridge, Mass., said to have many aliases, was held in \$5,000 bail for the Middlesex County grand jury by Judge P. Sarsfield Cunniff in Waltham district court, Friday,

January 26, on a charge of larceny by false pretenses of \$15 from Francis C. Mann, secretary of the Monitor lodge, A. F. & A. M., of Waltham.

Barnes, who said he has a wife and daughter living in Brooklyn, was arrested Thursday in Lewiston, Me. He is alleged to have sent a telegram to the Waltham Masonic lodge, requesting \$15 in the name of another lodge. He is said to have received the amount from Mr. Mann.

Judge Cunniff ordered Barnes held in \$5,000, when Inspector Asa K. McKenna, of the Waltham police, said he had served two reformatory school terms, and was awaiting indictment on a similar charge by the June session of the grand jury of Androscoggin County, Me.

This is the individual reported in last month's CRAFTSMAN, whose capture was effected by some clever work on the part of a telegraph company employe, and the prompt action of the lodge secretary in Lewiston, Me.

Secretaries of lodges, and others, should be continually on their guard these days to prevent a persistent attempt to secure money fraudulently under the guise of Freemasonry.

If in any doubt whatever as to the credentials of the applicant, wire the grand secretary's office. Prompt action will result, and possible loss prevented.

Stating that "it is more important to prepare for life and living than for the mere making of a living," Dr. Rogers says that the average high school gives little attention to the study of such matters. He traces the struggle of hygiene for a place in the high school curriculum, and sets forth an outline of the present courses of study and suggestions for co-ordination and correlation of health work.

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WELL, WHAT DID

THE DEPUTY SAY?

"It is told of a certain worshipful master that when the district deputy appeared at the door to pay his official visit, the master in all innocence and seriousness named a committee to examine him. We can print what the master did; we cannot print what the deputy said."

The paragraph quoted appears in the *New York Masonic Outlook*, on the master's page, an interesting and in-

formative department, in which will be found each month suggestions, advice and helpful inspiration for the benefit of masters of lodges.

It is regretted that the *Outlook* cannot print what the district deputy said, for we are curious to know. Assuming that the official visitor was not personally known to the master or properly vouched for by a member present, he may have commended the master for strict observance of the traditional regulation that he permit no one to enter the lodge who has not definitely estab-

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lished his status as a master Mason. On the other hand, he may have indulged in caustic remarks intimating affront on his official standing, which would be justifiable, even if not tactful, if his right as an individual to be present had been established.

What we are interested in is the proper course to pursue in the hypothetical situation of a district deputy, or the grand master himself, for that matter, demanding admission into a lodge where no brother was present who could legally vouch for the visitor as a master Mason. In such a case, which is not an impossibility, though not apt to arise, the action of the master does not appear to be either ridiculous or disrespectful. Neither the resplendent jewel of a grand master nor the certificate of a district deputy are in themselves *prima facie* evidence that the possessor is the owner thereof, or that he is a master Mason, and as such is entitled to admission to a lodge.

—Masonic Chronicler.

SECRETARY APPRECIATES THE CRAFTSMAN January 27, 1934.

Dear Brother Moorhouse:

Your articles are both educational and enjoyable. Your pages with reference to the Craft at Work give information that is very valuable. The fact that so many of our prominent citizens are Masons, I believe, should be more widely published. This would let the world at large know where they stand.

With kind personal regards,

Sincerely and fraternally,

LEROY F. PERCIVAL,

Secretary.

APPLAUSE IN LODGE

Says Past Grand Master Delmar D. Darrah, of Illinois, in his "Impressions by the Way" says:

"There is a growing abuse in our lodges which ought to be corrected, and it received its first impulse in the schools of instruction, and that is, applause. The writer cannot see any more reason for applause in a Masonic lodge

than he can see for the same thing in a church service. Now this whole abuse has grown out of an innovation in the way of applauding the deacons and stewards when they make a particularly nice display of the rod movements. They, however, are entitled to no special recognition, for the reason that they are supposed to do it well, and if they fumble, ought to have their commissions revoked. But now, we find that applause is being accorded to musicians who may participate in the work; and recently a certain master was applauded at the close of the historical account. Now unless something is done to stop this, it will not be long until the average lodge meeting will

rival the average political caucus in the matter of turbulence and hazy atmosphere."

TRIENNIAL OF GRAND ENCAMPMENT

Plans have been in progress for many months to make the forthcoming 39th Triennial of the Grand Encampment, K. T., to be held at San Francisco, July 7 to 13, 1934, meet every need and suit every taste of the expected visitors. Formulated by an experienced committee, the program will be, when completed, a model of its kind. Novel features will be developed, and those followed in other triennials improved upon, but in keeping

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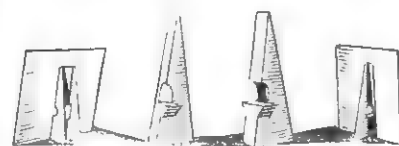
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The executive committee of the conclave announces as a special part of the entertainment program a dramatic piece furthered by Joseph E. Morcomb, 32°, editor *The Masonic World*, based upon the legends of King Arthur and his Knights of the Round Table. The three great themes of the Arthurian cycle are the Quest for the Holy Grail, the illicit love of Sir Lancelot and Queen Guinevere, and the death of Arthur, after the "last great battle by the western sea." These are woven into the piece and made manifest by episodes that are dramatic and appealing. The production, Mr. Morcombe says, will be spectacularly staged, completely directed, and having trained actors in the principal roles.

MASONIC NOTES

The Masonic lodges of Charlotte, N. C., held three inspirational meetings beginning in November, and closing January 26th. A few days previous to each meeting. Past Grand Master J. LeGrand Everett, of that state, delivered a Masonic address over radio station WBT. An illustrated address on the subject, "The Unknown Mason," was made by Carl H. Claudy, 33°, of Washington, D. C., executive secretary of the Masonic Service Association, on January 26.

Another noted speaker of the occasion was Bishop Edwin D. Mouzon, who spoke on "Thy Neighbor's Landmark."

These inspirational meetings, like the illustrated work of the third degree, given some time ago at Raleigh, N. C., were regarded as highly successful.

Though Lord Amptill frequently makes surprise visits to lodges in his own Province of Bedfordshire, he completely surprised all the members of Alfred Robbins Lodge No. 5083, London, Eng., by a visit there on the evening of December 15, 1933. He explained that the cancellation of a private engagement made his informal visit possible. The lodge, named for the late Sir Alfred Robbins, and composed of journalists—seldom surprised at anything—was consecrated by the Pro Grand Master of the United Grand Lodge of England in 1929.

If a second or third degree is being given at any of the lodges, a feature of his visits is to put questions to the candidates which are decidedly stimulating to the cause of Masonic education and instruction.

Mrs. Mary E. Boyd, widow of the late Capt. W. L. Boyd, of McKinney, Tex., recently gave to the Texas Scot

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tish Rite Hospital for Crippled Children a fine black land farm in Collin County, in memory of her husband. This is Mrs. Boyd's third gift to this splendid institution.

The United Grand Lodge of England recently announced the creation of 53 new lodges and the discontinuance of two for 1933. It is expected that a few more new lodges for the year will be announced at the forthcoming quarterly meeting of that grand lodge.

E. Irving Bell, 83 years of age, was recently re-elected treasurer of Warren Lodge No. 51, Portland, Conn., for the 56th consecutive term. His grandson, Carlyle S. Bell, is present master of the lodge.

UTAH REJOINS M. S. A.

At its annual communication held January 16, 1934, the Grand Lodge of Utah acted favorably upon the recommendation of M. W. Norman R. Vote, and rejoined the Masonic Service Association of the United States.

During the past year the Grand Lodges of Arizona, North Carolina and South Dakota took similar action; including Nevada in 1932; five grand lodges have rejoined the association during the past two years. No jurisdictions have withdrawn.

The executive commission of the association, M. W. George R. Sturges, P. G. M., Connecticut, chairman, is highly pleased at this renewed evidence that the administration of the affairs of the association under its present commission and executive secretary, is meeting with approval. The investigations into national trends in Freemasonry, resulting in the digests of the association, have met with a chorus of praise that has evidently had large effect upon grand lodges.

No effort has been, or is now, being made to persuade grand lodges to become members. All grand lodges have been courteously and fraternally invited to join, but the association's directing officers believe that the best method of stimulating increased interest, and obtaining new members, is to put forth such a program that grand lodges will desire to join for their own benefits, and to pay their small proportionate cost of work for the benefit of the Craft which is undertaken by no other agency.

The report of the executive commission, presented to the fifteenth annual meeting, in Washington, D. C., February 22, 1934, showed among other interesting facts: a substantial bank balance; satisfactory assets; no liabilities whatever; much constructive work done during the year; new members; two offers of assistance in two disasters which appeared from press

reports to be extensive (the earthquake in Southern California and the hurricane in Tampico), both courteously refused, as the grand lodges affected needed no outside help; and literally thousands of letters of approval and commendation for the several digests.

With a strong executive commission, a clear-cut program; reduced expenses, and the good will of many grand lodge leaders, the association confidently looks forward to more new members, and to greater accomplishments in the new economic and fraternal day which is dawning.

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ORGANIZED in 1928 by Masonic students who desired to work together for a better understanding of Masonry, The Philaethes Society, the "Royal Society of Freemasonry," has drawn into its ranks the cream of the Masonic fraternity in every part of the civilized world. Idealistic in its aims, it is constantly striving to become practical in demonstrating the application of Masonry to everyday life, showing its usefulness to the average member of the Craft.

Its forty fellows, elected for merit, like the "Forty Immortals" of the French Academy, number among them such well-known Masons as Rudyard Kipling, Masonry's best-loved writer; Cyrus Field Willard, one of its founders and the present secretary; Armand Bedarride, Oswald Wirth, John Mossaz and Maurice Cock, of Eastern Continental Europe; Lionel Vibert, J. S. M. Ward, A. W. Morgan and Phillip Crossle, in the British Isles; N. Choumitsky, Dr. Julius Fischer and Mehmet Hachid Bey, in Central and Southern Continental Europe; W. England, Leo Fisher, and other representatives in Asia and Australasia, besides others of equal prominence in the United States, Canada and other parts of the world.

PURPOSES.

Briefly, the Philaethes Society was organized for the following purposes:

1. To provide a center and bond of union for Masonic writers throughout the world.
2. To foster and encourage research on Masonic matters on the part of persons with mature minds, who have already shown more or less of a sincere desire to become "seekers after truth."
3. To act as an International Masonic Literature Society, which will, through its Bureau of Masonic Information, furnish authentic, reliable and up-to-date information on any Masonic subject to anyone who asks for it, providing such information may be legitimately given to the inquirer.
4. To present the conclusions of its Fellows and members to the other Fellows and members of the Philaethes Society, and when convenient to do so, to the body of the Craft at large, by means of articles and talks which may be published in the numerous Masonic publications throughout the world, or through the medium of an official organ of The Philaethes Society, when such may be established.
5. To make the English-speaking Craft acquainted with the progress of Freemasonry abroad, by translating in

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MEMBERSHIP.

There are three classes of members of the Philaethes Society — *Fellows, Members, and Affiliated Members.*

Fellows—are limited in number to forty, and no Fellow is admitted without the highest literary qualifications. *Fellows* are elected unknown to themselves. If they accept after they are elected, they must submit their "Masterpiece" of about two thousand words, a revival of the old custom in Masonry, that when an Apprentice became a "Fellow of the Craft," he must submit a "Masterpiece" to show that he was well qualified as such.

Members—are not limited in number. In the United States and Canada, the joining fee is 2.00, and the annual dues \$3.00 per year. Papers are accepted from members with pleasure, and although this is not in any sense obligatory, it is tangible evidence of their interest in the work. These papers will be published by the society, in due time.

One member in each foreign country is given the responsibility of keeping the Philaethes Society informed about contemporaneous history and events in that country which affect Masons. Such members may also give great service by furnishing the society the names of new Masonic works and any printed reviews of the same, which may appear in their country.

Affiliated Members — comprise the membership of Round Table, or study groups, which have organized under the auspices of the Philaethes Society, to use the Bureau of Masonic Information, and delve more deeply into the inner Meanings of Masonry, sponsor local Masonic activities, create greater interest in lodge work, and otherwise foster the principles of Masonry by creating a more intelligent and enlightened Masonic leadership.

Affiliated members pay an affiliation fee of \$5.00, for the entire group, together with annual dues of \$5.00 per year. This type of membership is entirely concerned with group activities, and does not in any way take the place of individual memberships, which emphasize personal and individual service on the part of the Philaethes Society.

* * *

HISTORY AND ORGANIZATION.

The Philaethes Society was first created to form a bond of union between the isolated Masonic writers, and also to protect editors of Masonic publications from the undesired aggressions of persons—"dressed in a little

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brief authority"—which were becoming too frequent in some jurisdictions.

It was named the Philaethes Society, as the word "Phila-le-thes," (like Philadelphia), is derived from the Greek words "Phila" and "Alethis," meaning together — "lovers of truth," thus signifies that its members should be serious and always inflexible in their attitude toward the spurious matter that has been written about Freemasonry and its origin.

The Philaethes Society has chosen as its emblem a composite seal wherein may be found the Square and Compasses, the Seal of Solomon as found in the Lodge of Perfection, the Egyptian handled cross (*crux ansata*) as the symbol of immortal life, the serpent with its tail in its mouth as the symbol of Eternity, the concentric circles with Swastika as the symbol of the whirling Universe manifested in Time, the Letter "G" of the Blue Lodge, and Sanskrit sacred Name—AUM—, the Greek word "Alethia" with its English meaning—"Truth"—and the legend on a scroll—"There Is No Higher Religion Than Truth," with its name, and the date of its organization.

Enlightened Masonic literati will see in this emblem some of the more prominent universal symbols which blend together into an artistic whole, and which have thus been combined by one of its Fellows to form the seal of the society.

The Philaethes Society was formed October 1, 1928, by a group of prominent Masonic writers and editors. Within six months the idea had attained such prominence, and worked out so satisfactorily, that many Masonic writers in foreign countries begged to be admitted. This was done, and the Philaethes Society soon assumed international scope, emphasizing the Masonic ideals of Universal Brotherhood.

The society was later re-organized, its executive council increased to five, and Robert I. Clegg, noted Masonic student and erudite writer, named president, at which time The Philaethes Society assumed a more definite literary flavor. It was also decided at this time to mold the society after the pattern of the French Academy, or Royal Society of England, limiting its Fellows to Forty, like the "Forty Immortals" of the French Academy.

Present officers of the Philaethes Society are — Alfred H. Moorhouse, editor of the NEW ENGLAND CRAFTSMAN, Boston, president; Henry F. Evans, editor of *Square and Compass*, Denver, first vice president; William C. Rapp, editor of the *Masonic Chronicle*, Chicago, second vice president; Cyrus Field Willard, international secretary, San Diego; John Black Vrooman, Wichita, Kansas, assistant secretary, and

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 stantial representation of devoted Ma-
 sons in every civilized country in the
 world. It has avoided catering to mere
 numbers, emphasizing quality and de-
 votion to ideals, so that the present
 membership is composed of the very
 highest type of Masonic material, which
 will serve as a nucleus for a greater
 and more rapid growth when condi-
 tions and events justify such growth.

It is interesting to note that men of
 every walk of life are here represented,
 with Masons of prominence, as well as
 those of humble station, all of whom
 are sincerely anxious to band together
 to carry out the ideals which have been
 invoked for the activities of the society.

ACTIVITIES

There are several special activities
 of The Philaethes Society which ought
 to be particularly emphasized. The
 Bureau of Masonic Information which
 it maintains to aid seekers after the
inner meanings of Freemasonry, is
 able to supply authentic, reliable and
 up-to-date material for Masonic study
 and reading, give unusual Masonic
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Among the Fellows and member of
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Table or study club plan, has been
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 By means of this linking of the indi-
 vidual and group who wish to study,
 and the experience of the Fellows and
 members of the Philaethes Society,
 much headway has been made in mak-
 ing the path more clear to procedure
 in Masonic study.

The Round Table is a separate unit,
 working together for a common pur-
 pose, but organized with the help of
 The Philaethes Society, which will do
 everything possible to give proper ma-
 terial, supervision and personal service
 to the group. The Philaethes Society
 does not, however, take the place of
 the local Masonic group, and only as-
 sumes the role of adviser to it when
 desired.

Information on all Masonic topics
 is supplied upon request, and individ-
 ual and group problems are considered
 and advised upon by the society as
 the necessity requires. There is an in-
 terchange of ideas, and a helpful su-
 pervision by The Philaethes Society,
 which points out sources, methods and
 plans whereby the group may study va-
 rious phases of Masonry.

Of especial interest to all Masonic
 students, are the "Sixty-Minute Ma-
 sonic Dramas," of Dr. Arthur C. Par-
 ker, international authority on visual
 education, and known throughout the
 world for his contributions to Masonic
 literature. Through the courtesy of Dr.
 Parker, these dramas have been made
 available to The Philaethes Society, its
 members and Fellows to be used as a
 means of stimulating interest in the
 work of the Craft, and to serve as a
 means whereby Round Tables may
 start their work of getting an interest
 created in the study of Masonic sub-
 jects. These dramas are written with
 the interest of the lodge at heart. They
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 tized within the lodge room without
 any great expense or extra stage prop-
 erties. They are of such a nature that
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 ested, and learn more from them by
 seeing and hearing the lessons which
 they teach than is possible in any other
 form of instruction.

The Philaethes Society fills a need
 for all thinking Masons which cannot
 be overestimated. It in no way conflicts
 with the activities of any other Masonic
 group, nor does it transgress the laws
 or traditions of any established Ma-
 sonic body or organization.

The quality of the men who comprise
 the membership of The Philaethes So-
 ciety speaks for the ideals which in-
 spire it. To the Mason who would im-
 prove his opportunity, there is always a
 waiting invitation to unite with it to
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For general information regarding the Philaethes Society, write the international secretary, Cyrus Field Willard, 621 West Ivy Street, San Diego, California. For data on the Bureau of Masonic Information, or Round Table organization, address John Black Vrooman, Director, Bureau of Masonic Information, P. O. Box 2075, Wichita, Kans. Either inquiry will be promptly answered, and the information sent at once.

OUTLINE OF ROUND TABLE STUDY CLUB PLAN

I. NAME

The name of this group shall be The Masonic Round Table, or such other name as the local body may have, or wish to adopt.

II. PURPOSE

The purpose of this group shall be to study Masonry, in and under the auspices of The International Philaethes Society, which shall be the sponsoring body, but which shall have only advisory jurisdiction over it, leaving full play to individual initiative.

III. METHODS

The procedure of operation for the Masonic Round Table (if this name be acceptable) shall be, after permanent organization by the local group, to apply to The Philaethes Society for data and plans of assistance whereby the Masonic Round Table may be given material and outlines which they may use to carry on their work of Masonic study.

IV. RESPONSIBILITIES AND OBLIGATIONS

There shall be only such responsibilities and obligations on the part of the individual Masonic Round Table group, as might naturally exist between a teacher and pupil, or between advisor and student, and it is not expected nor desired that The Philaethes Society shall acquire any unnecessary binding obligations. The Philaethes Society merely desires to cooperate with individual groups who are interested in Masonic study, and help them in this manner, by giving them every possible aid and assistance. But if desired a more intimate association may be had.

V. FINANCIAL

Each individual Masonic Round Table club which is to be organized and affiliated as a part of the plan of The Philaethes Society, shall pay the sum of five dollars (\$5.00) affiliation fee, for its entire Club Membership, without further cost, except the annual dues of five dollars (\$5.00) per year, payable to The Philaethes Society, for the purpose of helping to pay postage and

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defray the expense of material prepared to aid the said Masonic Round Table in its course of study. This will help the Masonic Round Table to secure new members.

VI. EDUCATIONAL DATA

At the organization of the individual Masonic Round Table club, The Philaethes Society shall furnish material for a study club plan, assist in the formation of the group, and generally act in an advisory capacity at all times for the aiding of the conduct and progress of the group.

VII. SUPERVISION AND HELP

It is the purpose of The Philaethes Society to sponsor and aid the individual Masonic Round Table groups, and to send them at stated intervals, and as new material is issued by The Philaethes Society for this purpose, data, material and instruction for the carrying on of the work of the individual group, and if desired, a representative of The Philaethes Society will make personal contact with the group. It is to be a policy of The Philaethes Society to have a speakers' bureau to furnish entertainment and instruction for the local groups upon occasions when so desired.

VIII. INDIVIDUAL EFFORT

It is to be emphasized that The Philaethes Society wishes only to serve as a sponsor and helper of the cause of Masonic research and study. It in no way wishes to take the place of the efforts of the individual group. The Philaethes Society is simply the means to the end—the diffusion of information to the individual Mason or group is the main purpose sought.

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tals" of the French Academy, of men
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the world, and who have banded them-
selves together for more intensive, con-
structive work to make the Masonic
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vice, these men may carry on in the
most satisfactory and successful man-
ner, their names are published, that
those who read may know the type and
caliber of men who have been thus ele-
vated to the position, *Fellow of the
Philaethes Society*. Here they are:

**FELLOWS OF THE PHILAETHES SOCIETY
WHO THEY ARE**

1. Cyrus Field Willard was editor
of *The Master Mason* for six years at
San Diego. He is a writer now for
many publications at home and abroad.

2. Alfred Hampden Moorhouse is the
editor and publisher of the MASONIC
CRAFTSMAN, of Boston, and has shown
a grasp of the fundamentals of Ma-
sonry which has won him international
recognition.

3. Henry F. Evans, the first vice-
president, is the hard-working editor
of the *Square and Compass* of Denver,
Colorado, and gets out a very credit-
able magazine.

4. William C. Rapp, second vice-
president, is one whose trenchant pen
is known throughout the width and
breadth of the United States. His *Ma-
sonic Chronicle*, published in Chicago,
appeals to a larger number of Masons
in that city than there are in the whole
of Germany, or France.

5. Ernest E. Murray is the treasurer
of the Philaethes Society, and is well
known for his writings in the *New
Age Magazine*. He has also had ar-
ticles published in *Ars Quatuor Coro-
natorum*.

6. Louis Block is Past Grand Mas-
ter of Iowa, is also its fraternal cor-
respondent, and a well-known writer,
always worth reading.

7. Dr. Ernest C. Crotcher has written
much for *The New Age* magazine and
other magazines.

8. Brother W. England is the best
known Masonic writer in Australasia,
and has had many of his articles pub-

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lished in American magazines, and been
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9. Reginald V. Harris is a King's
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Grand Lodge of Nova Scotia, at Hali-
fax. He has written much on varied
subjects.

10. Dr. Charles H. Merz has the
courage of his convictions, as is shown
in his well-known book, "Guild Ma-
sonry in the Making." He is the Amer-
ican representative of the Operative So-
ciety of Freemasonry.

11. Emerson Easterling, of Ashland,
Oregon, has written much for *The New
Age* magazine and other magazines.

12. Rev. Seneca A. Rear, of Kirk-
ville, Missouri, has written much on
geometry and astronomical subjects for
various magazines, and his contribution
on Babylonian astronomy was indeed a
masterpiece.

13. Alfred H. Saunders is the pres-
ident and dynamo of the Educators
Cinema Foundation, and has written
much on Rosicrucian subjects, having
been admitted to the Societas Rosicru-
ciana in Anglia, at London, and a
friend of John Yarker.

14. J. Hugo Tatsch is one of the
best known writers, as well as being
vice-president of the Macoy Publishing
Co., which publishes his books, of which
he has written a number.

15. H. V. B. Voorhis is secretary of
the New Jersey College of the Societas
Rosicruciana in Anglia; has written
much on such subjects, and especially
on the Christian mysticism of A. E.
Waite.

16. A. Gaylord Beaman is editor of
Los Angeles Consistory Bulletin, and
formerly editor of the *Masonic Digest*
of that city. A cultured gentleman
and writer.

17. A. M. Hobbs, of Pretoria, South
Africa, was formerly editor of the *Ma-
sonic Journal* of South Africa, which
is now consolidated with the *Masonic
World* at Johannesburg.

18. Reynold E. Blight, editor of the
Masonic Digest of Los Angeles, was
formerly editor of *The New Age* at
Washington, D. C.

19. N. W. J. Haydon is the secre-
tary of the Toronto Society of Masonic
Research and editor of a local paper.
He has been a frequent contributor to
The Builder and other Masonic mag-
azines.

20. Lionel Vibert is well known ev-
erywhere that English Freemasonry is
discussed. He is now secretary of "Quar-
ter Coronati," Lodge No. 2076, of
London, and edits its publications, and
also edits *Miscellanea Latomorum*.

21. Professor Charles S. Plumb is
Grand Historian of Ohio, has been pro-
fessor at the Ohio State University at
Columbus for many years, and has
written much for Masonic magazines.

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22. Oswald Wirth is the leading Masonic editor of France, owning and editing at Paris, the Masonic magazine, *Le Symbolisme*, and has also written handbooks for the entered apprentice, fellow-craft and master Mason, which are well worth reading.

23. John Mossaz is the Grand Chancellor of the "Association Maconique Internationale" (International Masonic Association), and edits its *Bulletin* at Geneva, Switzerland, which goes to all the 35 grand lodges which now compose that association, in Europe and South America.

24. Robert C. Wright is the author of *Indian Freemasonry*, and fraternal correspondent of the Grand Lodge of Oregon, for which he is well adapted as he reads French, Spanish, German, Portuguese and Italian. Has written much for Masonic magazines.

25. H. L. Haywood is one of the best known Masonic writers in America. He was the editor of *The Builder* at Cedar Rapids, Iowa, and gave it its standing. Later he became editor of the *New York Masonic Outlook*, published by the Grand Lodge of New York. His many books are well known to all Masonic students.

26. Armand Bedarride is one of the most beautiful writers on Masonry it has ever been our good fortune to read. His conceptions of Freemasonry are so delicate, beautiful in French, and lose but little of their beauty by translation into English, as his ideas and imagery contain rare beauty.

27. N. Choumitsky is a member of the Grand Lodge of the Ukraine, in Russia, who has found refuge in France. He is a serious Masonic historian, and has been aided by many documents from the archives of that grand lodge, which was sent to Paris for safety after the Bolsheviks got control.

28. Carlos Urdanet Espinoza is the editor of *Revista Masonica*, published at Caracas, Venezuela, and is also the Grand Secretary of the Grand Lodge of that country.

29. Leo Fischer, editor of *The Cable-Tow* at Manila in the Philippine Islands, is well known to Americans and is famous among Masons.

30. R. J. Meekren was the editor of *The Builder*, after Brother Haywood's regime, and when it was moved to St. Louis. He is another so well known as to need no introduction.

31. C. C. Hunt is Grand Secretary of the Grand Lodge of Iowa, but his claim to recognition, as a Fellow, rests on his editorship of the *Grand Lodge Bulletin*, on which he has spent much time and which has contained many articles from his pen, showing original research.

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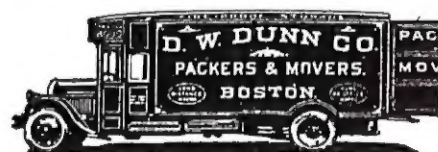
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32. J. S. M. Ward is the author of *Freemasonry and the Ancient Gods*, *The Sign Language of the Mysteries*, *The Hung Society*, *Who Was Hiram Abiff*, and many other books on Masonry, too numerous for further mention.

33. Prof. Dr. Hugo Schmidt is the editor of the German Masonic magazine, *Latomia*, and lives at Hainichen in Saxony, not far from Leipzig, where the magazine is published.

34. Maurice Cock is the editor of *La Revue M. (Masonic Review)*, which is published at Brussels, Belgium.

35. Mehmed Rachid Bey is the editor of the *Bulletin* of the Grand Orient of Turkey, published at Istanbul (Constantinople), Turkey. He was formerly grand secretary of that body.

36. Dr. Julius Fischer has written very interesting articles on Freemasonry in Roumania, where he is living, at Brasov, and writes very well in English. He was formerly one of the grand officers of the Grand Lodge of Transylvania.

37. Sir Frederick Pollock is well known in England as the president of the Masonic Study Society, which is devoted to the consideration of the mystical side of Freemasonry, as well as to its ritualism and symbology.

38. Philip Crossle, of the Lodge of Research No. 200, of Dublin, Ireland, has achieved a well-earned reputation in connection with J. Heron Lepper as joint author of the History of Irish Freemasonry.

39. A. W. Morgan is the working editor of *The Freemason's Chronicle*, published at New Barnet, not far from London, England.

40. This is the Fellow of whom we all feel proud, Rudyard Kipling! The man who wrote *My Mother Lodge Out There*, *The Man Who Would Be King*, *Kim*, *For the Good of the Brethren*, etc., has done more to spread the principles of Freemasonry by his writings than any other writer.

The above is a synopsis of those who are Fellows of The Philaethes Society. There are, of course, many good men who have been left out, as there are but forty Fellowships. Every Fellow has the right to nominate his choice when there is a vacancy, by death or resignation, and no one can tell who may be nominated or elected.

PAPER

While Nero played "Keep the Home Fires Burning" on his violin, as an accompaniment to Rome's preparation for fire sales . . . the Chinese were also fiddling around, but in a different way. They were trying to develop something that would be satisfactory to write up-

on. Possibly there had been complaints on the use of bamboo strips and pieces of silk for laundry tickets.

They found that paper could be made from mulberry bark, tow, linen and fish nets. Very likely some of their paper had good reproduction qualities, as Wun Lung Lee is credited with saying, "A picture is worth 1,000 words." It is said that about 750 A. D., an Arabian Sheik traded some dates (the eating kind) to captured Chinese for their paper-making secret. It was kept like most secrets. Paper-making methods became rather common knowledge throughout Europe. The Arabs are credited with making the first all-linen paper on network molds and adding starch for sizing and loading.

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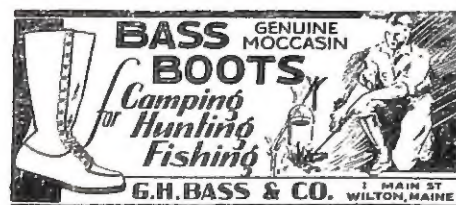
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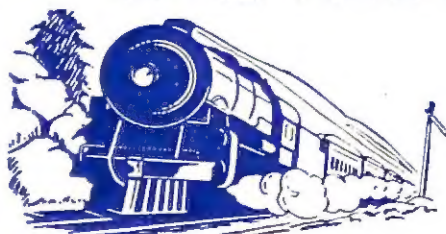
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